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Saints no Smitters:

OR, SMITING
CIVIL POWERS
Not the Work of SAINTS.

BEING A
TREATISE,

Shewing the Doctrine and Attempts of
QUINTO-MONARCHIANS,
OR,
FIFTH-MONARCHY-MEN

About Smiting Powers, to be damnable and
Antichristian.

By JOHN TOMBES, B.D.

Matth. 26. 52.

*Then said Jesus unto him; Put up again thy Sword into his
place: for all they that take the Sword, shall perish with
the Sword.*

LONDON,

Printed by R. D. for Henry Eversden at the Greyhound
in St. Paul's Church-yard. 1664.

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Printed by W. C. for Henry & Co. in the
St. Paul's Church-yard



TO THE
RIGHT HONOURABLE,
EDWARD
EARL of CLARENDON,
LORD CHANCELLOR
OF
ENGLAND.

BY Divine Providence declared in my Writings upon His Majesties return into this Kingdom, I was engaged in the asserting the Oath of His Majesty's Supremacy, which drew upon me a necessity of arguing the point of taking any Oath at all, in somewhat an ample Treatise about *Swearing*, which being presented to him it pleased His Majesty to accept of. Since which time I have employed much of my study in a Treatise of the *Kingdom of God*, and the seeking it: But having made some entrance into it, and finding it
A 3 likely

The Epistle Dedicatory.

likely to become too large for the end intended, to wit, the undeceiving of those, who under pretence of setting up the Kingdom of God, think it their duty to demolish all present Powers as Antichristian, they being persons averse from reading any thing that is prolix, I have chosen rather to cut this part out of the whole piece, than to stay the finishing of the rest. Such as it is I presume to present it to your Honour, (in humble gratitude for that voluntary unthought of favour towards me, which moved you of your own accord and goodness to insinuate to His Majesty your ancient knowledge, and later apprehensions of me, by which means I have enjoyed that peace, which is through His Majesties goodness yet vouchsafed me) which I humbly crave your Honour to accept of from

*Your Honours devoted,
and deeply obliged Servant
in our Lord,*

JOHN TOMBES.

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Saints no Smitters :

Smiting CIVIL POWERS not the work
of SAINTS.

OR,

A Treatise shewing the Doctrine and Attempts of
Quinto-Monarchians to be Damnable and
Antichristian.

§ 1. *The Occasion of this Writing is declared.*



T was our Saviors injunction to his Disciples, Matth. 6.33. that they should *first seek the Kingdom of God*; & it was his care to direct how they were to seek it; to wit, by Prayer for its coming, preaching the Gospel of the Kingdom, suffering patiently for it, and living holily according to his Precepts and Example: And accordingly the holy Apostles, Martyrs,

Confessors and Believers in Christ have in the several Ages since Christs appearing in the flesh promoted the Kingdom of God by these means. Nevertheless (to omit other Instances, whether of former or later times) there hath been a company of men in this Nation, noted by the Name of *Fifth-Monarchy-men*, or *Quinto-monarchians*, who have in Sermons and in Printed Writings asserted another way, which is like the barbarous proceedings of Turks, or bloody Papists, of setting up the supposed visible Kingdom of God by bodily weapons, fighting against all the present Civil Powers on Earth as Antichristian, and in most cruel manner killing all that oppose them, and determining this to have been the Generation

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work

The Occasion of this Writing declared.

work they were to prosecute in this Age. By what degrees and means they came to such monstrous Opinions they can best tell, who have been acquainted with them. The cursed effects of such Opinions as have been hatched and vented by the men of that persuasion, after sundry other attempts before that time frustrated, brake out in the beginning of *January 1660.* in the City of *London*, a small number of men dementate by those Conceits in a most horrid furious manner, making a most bloody Insurrection, in a most violent audacious way not to be parallel'd. Those Principles by which they acted and their Practices, were, to my knowledge, opposed some years before in some of the Congregations to which some of the Assertors had joined themselves, and they thence solemnly ejected; and their Doctrine in the Confessions of Faith of those Congregations, and some other Apologetical and Polemical Writings rejected and impugned.

And after that Insurrection presently those persons who were obnoxious to suspicion and obloquy as abetting or fomenting that Attempt, by reason of their dissent from the received way of Ecclesiastical Rites and Government, did by humble Apologies and otherwise acquit themselves from that crimination. Nevertheless, having met with some of the Writings of the men, whose Principles animated that Rising; and fearing, that there may yet some sparks of that fire lie unquenched, after the publishing of some Writings against the Papists, to shew the insufficiency of their proofs for the Truth, Visibilty, Holiness, Infallibility of their Church, Supremacy of their Pope, the certainty of their unwritten Traditions, necessity of receiving the *Trent Faith*, and joining to the *Roman Church* as it is now governed; and some other against *Quakers* about the Light within each man, as an insufficient Rule to guide us to God; about the Oaths of the King's Supremacy and Allegiance to him; and upon that occasion somewhat an ample Treatise about Swearing; asserting, That under the Gospel there is yet a lawfull use of swearing; being now debarred of other Ministerial employment, I have conceived it a necessary work to shew the weakness of those suppositions, upon which the *Quinto-monarchians* have been drawn to such an hideous practice, as that accursed action forementioned was.

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§ 2. *The words of Quinto-monarchians expressing their Opinions about seeking Christ's Kingdom in this Age are recited.*

There was a Book printed, made in the year 1656. as is noted pag. 18. bearing this Title, *The Banner of Truth displayed; or a Testimony for Christ, and against Antichrist, being the substance of several Consultations, holden and kept by a certain number of Christians, who are waiting for the visible appearance of Christs Kingdom in and over the World, and residing in and about the City of London.* In the first page of the Epistle Dedicatory are these words: "And truly it evidently appeareth, that Rome and the Nations of Europe (commonly called the Protestant, but are the Antichristian Countries) which are the streets of the Great City, and Rome-Babylon, are the Akeldama, or Field of blood. And some pages after mentioning powers since the rise of the Beast with ten horns and ten crowns, and their success, it is said: "Now for that we apprehend, that the present Generation in which we live, is that time in which this great work of Reformation (rending and tearing the very foundations of the Beasts Civil power up by the roots; the fall of the tenth part of Rome's Dominions; a great slaughter amongst the great men and implacable Enemies of Christ; and the final result, the Kingdoms of the world becoming Christ's possession) will begin; and that time in which the first dispensation of our Lord's Kingdom shall take place; and that it shall not pass before these things be fulfilled: Therefore we are against these Governments as now constituted, and growing upon the old root of wickednesse and bitternesse, that (time out of mind) have brought forth and produced nothing but blood-Monsters; and to Rule by those Laws that Bastards Tyrants and Conquerors have made for their Lusts sake, in opposition to the Law and the Testimony, *Isay 8.20.* We cannot contend for any Government whatsoever that is of Mans erecting, building and planting, where any thing of this old Foundation may remain and be left; and which good men, moral men, civil men may exercise upon a meerly civil accompt, (for all men as they are men have lost their rights and priviledges in respect of Government in the first Adam; but Saints have regained them in the second Adam, or Lord from Heaven) and by force and vertue of mens Laws (though but the best of those

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"Laws,

The Tenents of Quinto-Monarchians recited.

“Laws, & those called fundamental, so they are where no more right-
“eous is found) for the Lord will pluck up and destroy root and
“branch; and the Lord will not have a stone of *Babels* confused
“building for a corner, nor a stone for a foundation. We cannot
“therefore but (as in duty by our Allegiance to this King bound)
“proclaim, That Jesus Christ is the only lawful and true begotten
“Heir, and lawful King and Potentate of these three Nations, and
“of all the Nations of the Earth; and (as he is the seed of *Abra-*
“*ham*) shall possess the Earth; yea, and the very Gates of his
“Enemies; and that the sole Legislative power of the Nations is,
“and doth of right appertain and belong to him, and shall be exer-
“cised by him, *Dan. 7. 27. Jer. 10. 7. Isa. 9. 6, 7. Gal. 3. 16. &c.* Hence
“then it necessarily follows, That those beast-like powers now in
“being in the world, and those (if any) which shall succeed upon
“that bottom that Rebel-like will not assign their said power,
“Crowns and Scepters to this great Monarch, are, and shall be
“deemed and adjudged Traytors, and proceeded against accord-
“ingly, by vertue of this Kings Laws. And truly we are soberly
“and humbly bold in the Lord *Jehovah's* strength to assert, That
“the Saints of the most High (be they who or where they will)
“and faithfull remnant, are a people distinct from the world, and
“formal Professors, and are but Pilgrims and strangers in this
“state of affairs, men of another Kingdom and World; and are by
“themselves a Common-wealth, and Free-State: and therefore
“'tis to be desired, from good and sound grounds, that they would
“exercise that Royal Authority which God has given unto them,
“and invested them with, as they are Saints by calling. And upon
“this account we humbly conceive, that 'tis lawful for them to
“use all honest and just means to defend themselves and offend
“their enemies; and to contend against those that do or shall op-
“pose them in their work and business, which is according to the
“pattern shewed unto them in the Mount, and Law of Christ, or-
“dained and declared throughout the Scriptures. It is observable,
“that we are even already arrived the overturning daies; we mean
“those times in which God will begin to smite the Governments
“and powers of the great Image: which is a little after expressed
“thus; “the total annihilation and subversion of all the powers of
“this World, of what quality soever, ruling either in *Antichrists*
“earth, or civil State, or in his Heaven, or Christ-state, by the first
“dispensation of Christs visible Kingdom, which we have spoken of,
“or

“or that of the stone. Hence it is, that we bear a constant and
“publick testimony against powers, as the subject of Gods displea-
“sure, and that which must be plucked up. We expect the Gentile
“Saints shall begin this great work.

In the Book it self, having p. 1. said “They were resolved to pro-
“ceed in their way of Consultation for the clearing up these
“matters of their faith, and principles of their hope, *they thus write,*
“That there is oppression in the earth in all Nations, as also in
“*England* at this present time, is undeniable: for, no man can say,
“that there is no oppression, unless we will also affirm, that there is
“no Dragon in power, no Antichrist, Beast, *Babylon*, Whore, nor
“false Prophet; which how absurd a thing it is let all judge. But the
“Man of Sin is still in the Seat of Authority, & the Governments of
“these Nations are Antichristian, therefore oppression is not cea-
“sed: Neither will there be any lasting Cessation of cruelty, un-
“till the fifth Kingdom be set up; when the whole Earth shall be
“at rest, and the fourth Kingdom, which divides it self into
“two Iron legs; ten toes and a little horn, be wholly destroyed
“in all the Laws, Constitutions, Governments and Reliques
“thereof; for the Spirit and life that is in that Beast, or Kingdom,
“is the Spirit of the old Dragon, who is the Devil and Satan,
“that old Serpent, whose seed do continually war against the
“Woman, which is Christs Mystical body; there being great
“enmity between them two. p. 4. That dispensation which *Jehovah*,
“by his providence hath cast us under, is, the overturning dis-
“pensation, the time of War, and beating of Plough-shares into
“Swords, which Christ, and the Scriptures speak of; that day in
“which Christ will appear in his stone, the stone of *Israel*, against
“the powers of the world, to the end he may be invested in his
“possessions, which is the Kingdom and Dominions, and their
“greatness under the whole Heavens; and therefore we conclude
“that it is an unlawful thing, and therefore men ought not to
“contribute to the upholding, and maintaining of those powers
“which shall be broken by this dispensation, lest happily they be
“found fighters against God. p. 6. The will of man having been
“corrupted ever since the fall of man, the Lawes that proceed
“from that will must need be so. p. 11. We say the oppressor which
“makes us to groan is *Babylon*, in her several parts and powers in
“*England*: Rulers, Lawyers, Priests and Soldiers; for the present
“Government in *England* must of necessity be confessed to be either

The Tenents of Quinto-Monarchians recited.

“ a part of the ten Horns of the ravenous fourth Beast, or else that
“ wicked little Horn Dan. 7. Because they are the last evil powers that
“ shall be over the Nations of *Europe*, and therefore we may safely
“ conclude this to be an *Affyrian*, else we must conclude him to be a
“ part of that Kingdom, set up by the God of Heaven; but that can-
“ not be, because he rules by the Lawes of his Predecessors, and
“ shall Christ be beholding to Antichrist for Lawes? No certainly;
“ he is of the fourth, and therefore we need not run far to look this
“ oppressor, having already found him to be the present Govern-
“ ment, with its dependents, and appurtenances, being a piece
“ of that monstrous Beast, whom the Dragon (*i. e.* the Devil *Revel.*
“ 20. 2.) Assignes Power and Seat, and great authority unto, who
“ branches himself into so many Monarchical Governments in the
“ Nations of *Europe*, and which men would perswade us to sub-
“ mit to as being lawful, and of God, but they execute the Laws
“ of Antichrist, and rule for him in Tyranny; oppression and per-
“ secution by politick Laws which they make, and for which the
“ Priests and Lawyers plead, and mercenary Soldiers and Officers
“ execute. p. 12. The persons oppressed, we take it, are the most
“ spiritual enlightned Saints in these Nations, whose spirits and
“ affections are stirred up to follow Christ in the work of the Gene-
“ ration, the good interest now contended for, whom we call the Ge-
“ neration of publick spirited Saints. The administration of Christs
“ visible Kingdom and rule over the Nations is endeavoured to be
“ suppressed in this juncture of time. And not only the thing it
“ self is opposed as dangerous, and endeavoured by *Matchiavil's*
“ principle, argument and power, as heretical, as monstrous; but
“ the Doctrine and Gospel of that Kingdom and Office of Christ,
“ (which shall be preached for a witness to all Nations) is slight-
“ ed and rejected by self-interested men, and contemned by most.
“ p. 13. They have made a Law that those that shall speak against
“ the powers must be Traytors, which in effect is to make those
“ Traytors that speak for this Kingdom. The conversion of the
“ Gentiles and poor ignorant sinners to the Faith of Christs visible
“ Kingdom is opposed. And p. 14 The establishment of Justice and
“ righteousness in the world: and therefore with us arise for the
“ lot of our inheritance; prepare therefore your victuals, your
“ purse, and your scrip, but especially your sword, though you sell
“ your coat for it. p. 23. The Parliament as being built upon the old
“ foundation was a part of the beast. p. 24. It is clear that the di-
“ spensation

“spensation of the Stone shall begin to smite the power of the
“Beast, or Civil power, and that quarrel is begun and taken up
“and continued chiefly against that power. p. 25. Found to be
“from Hell and not from Heaven. p. 27. The glass of the beasts
“powers being almost run out in these Nations, what remains but
“that the Saints take into their own possession the Kingdom and
“power (which is their birth-right, as freemen of the Common-
“wealth of Israel, and Heirs of the whole world with Christ, *Gal. 3.*
“29.) which the Beast and his powers hath unjustly detained from
“them some hundreds of years. p. 28. That the work of this
“Stone is a smiting work, or a work wherein the Saints imployed
“shall visibly appear in a military posture for Christ, which we call
“the great combat between Christ and the Kings and Rulers of
“the world. For the Saints shall fall upon, or smite that great
“Image, the Feet and Toes thereof, and the whole Roman Mo-
“narchy, as now divided, or all those powers, whose derivation is
“from *Rome* (others not excepted nor freed) shall be thereby smit-
“ten, we mean the Kingdoms of the Romish Iron-legs, or the Ro-
“man Kingdom divided into the Eastern, and western Monarchies,
“(wherein the whole Dominion, Power and Monarchy of the *Otto-*
“*man* Family, or that of the Turks, is comprehended) and the
“Beasts ten horns, or Antichrists civil powers (equivalent to the
“ten toes) and also the little Horn, together with all powers what-
“soever that shall be found opposers of the Lords Kingdom, whe-
“ther they be of the golden Babylonish, silver Persian, brasen Gre-
“cian, or Iron Roman *Dan. 2. and ch. 7. Revel. 13. ch. 17.* So that we
“comprehend the whole Kingdom of Antichrist in the Civil Eccle-
“siastical parts thereof made up of Persons and things. p. 29. The
“fifth Kingdom, which is Christs, with its holy, just and righteous
“Lawes and Officers must arise with destruction to, and stand up
“in place of the 4th. Kingdom, and the Lawes and Officers there-
“of. p. 30. Because it is the purchase of the blood, and death of
“our Lord Jesus Christ. p. 15. Now then we say, that called the
“Ordinance of God, proves the Ordinance of the Devil, and
“though the powers of the great Image might be taken for the
“Ordinance of God, so long as they kept their pure, civil and
“unmixed state; so saith *Paul*, the powers that be (*i. e.* the civil
“powers of old *Rome*, tho a bloody persecutor, and devourer of
“the creation and good heritage) are ordained of God; yet when
“the power of *Rome* adulterated from its pure civil state, and be-
“comes

comes a mixt Antichristian state, the Beast and a Whore then it
 is said of that Beastly, Antichristian power, that the Dragon, or
 Satan gave him his power, and Seat, and great authority; and
 what then is this save the Ordinance of Hell? God hath revea-
 led this by his Spirit from his word, unto a little remnant, who
 see the rottenness and hellish foundation of all the Civil powers
 of the Beast. And how great an argument is this also to us that
 the rise and work of the Stone is near? Which is principally
 against the Civil power. p. 52. It is certain, that it is a duty in
 Saints to hate Gods Enemies; yea, and more particularly to hate
 the Civil, or Beast-like power, because it is that which upholds
 the great Whore, and is a fighter against Christs Kingly office,
 even with a perfect hatred, as we see and find a Remnant do at
 this day. p. 55. The Lord will use, and engage his people to act
 in, and perform such a destroying work upon the world, as this
 work of the stone is, namely the total commotion and dissolution
 of the old Heavens, and old Earth, and all the created powers
 ruling therein; because it is the decree, determination, promise
 and appointment of the Father. p. 56. The Lord by these figura-
 tive expressions, holds forth the dissolution of all old things formal
 Antichristian Church-state, Ordinances, Worship, Discipline, and
 Doctrine, all beast-like, wordly Governments, Institutions, Laws,
 politick Constitutions, Powers, &c. In a word, the Heavens, and
 the Earth of all the Nations *Isai.* 5. 30. p. 57. So that Jesus Christ
 will admit of no competitors, but will have the sole legislative
 power, and exercise of the chief Magistracy, and be Lord Para-
 mount over the whole Earth; and therefore God is engaged to
 appear with his smiting Stone, to make way for this glorious
 Mountain of peace. p. 59. That all the blood of Gods people is
 found in *Babylon*: For they (*i. e.* her Civil powers *Revel.* 16. 6, 7.)
 have shed the blood of the Saints and Prophets *Revel.* 17. 6. ch.
 18. 24. & 19. 1. *Jer.* 50. 14. now therefore God by way of recompence
 & retaliation hath ordained, that the Saints shall be his instru-
 ments by which he will execute his vengeance upon the powers of
 the World, who are all of them Murtherers: accordingly God
 commands his people (& 'tis their duty to obey) to reward *Baby-*
lon double as she rewarded them *Revel.* 18. 6. and they shall give
 her blood to drink. p. 62. The call which the stone shall have to
 act in its smiting work, is for the greatest part thereof now perti-
 nent and fitly applicable to a faithful remnant now extant in
 England, and fulfilled in and upon them, and also seeing that
 the

“the signes laid down in the word of God, for the time of the end,
“are in a great measure now fulfilled, and accomplished in Eng-
“lands Reminant; therefore we conclude, and assert, that 'tis
“lawful and warrantable, and is a duty incumbent for captiva-
“ted Sion; and oppressed Saints, to stand up in Gods name and
“fear, and deliver themselves, and that glorious Gospel of the
“Kingdom; now by them declared to the world from persecuti-
“on, oppression, and that long Captivity and Bondage, which
“she hath remained in; and to break the Yoak of the oppressor,
“which is now upon her Neck, according to the word & command-
“ment of the Lord. *Zach. 2. 7. Isai. 52. 2.* We are perswaded that
“the work of the Stone is the present work of this generation, and
“our present work, and do accordingly exhort the Saints, to a-
“rise to fall upon the enemy. *p. 63.* The Saints in order to this
“smiting work shall be converted from all the Civil power and
“Rule of Antichrist; and the ten Horned Beast, upon which the
“mystery harlot sitteth. *p. 65.* That it is their duty to withdraw
“their Hands, Hearts, Affections, Purses, and prayers from the
“Civil power, or power of the Beast; that they shall quit all
“their interest, and claim, in, and to the old Heavens, and Earth,
“and state of things; shall forsake Father Mother, &c. And shall
“convert Houses, Lands, Possessions and Enjoyments (comman-
“ded to be prudently beat into Swords and Spears) into one
“common stock, to be consecrated for the management of this
“great Affair. *p. 66.* And in such a practise they shall be no loos-
“ers, Christ will give them an hundred fold; even the spoile of
“all their great and rich Enemies, who are his opposers, and in
“the end an eternal Crown. The Saints are, with *Moses*, to refuse
“Court Honour, and favor, and preferment, Egyptians wisdom,
“Learning, Revenues and great Riches: with *David*, to leave
“their common duties (as matters of small value, and little con-
“cernment, in comparison of this noble, and worthy imployment)
“to fight against the Philistines (so are the Civil powers) or com-
“mon Enemy to the Common-wealth of *Israel*. *p. 71.* We do pro-
“fess we cannot be content, or satisfied until Christs Kingdom
“flourish, but will (in Gods name and strength) press forward till
“we come to the mark, which is the state of the true rest (so we
“call that Kingdom and power) where the Saints shall cease from
“all their labours, in and with Christ. *p. 69.* Doth not the Lord
“call the Saints to arise also unto the prey? *p. 71.* The work of
C God

" God against Nations, Provinces, Universities, Corporations, Ci-
 " ties, Townes, Kings, Rulers, chief Captains, mighty Men, in
 " Church and Common-wealth, Enemies of Christ's Kingly Office,
 " shall be the lesson of faithful Saints; the true way will be dis-
 " covered and made plain, all Rebels, and Traitors, open and
 " prophane, more close pretenders, and formally Godly, disco-
 " vered, hatred, in and among his Saints against those several
 " parts, forms, powers of *Babylon*; doleful howling, and mourning
 " among the Merchants of *Babylon*, who are the great and rich
 " men whose hearts dwell on the Earth. p. 75. The Saints must se-
 " parate not only from the Romish Universal, National, Provincial,
 " and Diocetan Church-state of *Babylon*, and Antichrist; together
 " with their Discipline, Doctrine, Worship and Ceremonies: But
 " also and more particularly (which is most properly a work pre-
 " cedent to be done by the Saints in order to the smiting work of
 " the Stone) from the national, and parochial Parish Church State
 " and assemblies, forms and classes, of this and other Antichristian
 " Nations; which we call the Politick (and no more than Civil)
 " Stratagem, and cunning invention of Antichrist: to divide unto
 " himself the whole Land for gain, whereby all men to the lowest
 " rank, are compelled forcibly to contribute to the maintenance
 " of his false Prophet, and so wickedness is established by a Law:
 " Again further from those Churches that are select, & more pure as
 " being seemingly refined, which are the gathered in a pastoral way
 " (reducing things to primitive practise) so far as they are corrupted
 " and adulterated and found opposers of the Kingly Office of Jesus
 " Christ, in and over the whole world; and more especial in the
 " Administration of this part, or dispensation of that Kingdom, to
 " wit, that of the Stone, or War against his Enemies (for even in this
 " generation there be a sort of people, and those we hope godly,
 " that do acknowledge and wait in the expectation of the later,
 " yea, and hold forth the personal appearance of our Lord as King,
 " yet nevertheless oppose and deny, and quite leap over this Stone
 " and its work, thereby endeavouring to render the Saints useless
 " and incapable of destroying *Babylon*) which must make way
 " and without which we cannot attain to the peaceable and more
 " glorious Administration of this Kingdom, by removing those
 " Mountains, Hills, and powers of darkness, which do oppose and
 " hinder it p. 76. And from those humane, heathenish and Anti-
 " christian wayes, means and helps, for the attainment, whereof
 " men

“men study, & which they practise in the Schools, and Universities
“of these Nations, as things necessary for the Fitting, Preparing
“and qualifying a man (how carnal soever) to be a Preacher of
“the Gospel (as they say) And this, together with the Offer of
“some large stipend or yearly salary, and fat benefice is their call
“to Preach: therefore we disown and abominate their qualificati-
“ons, and their call as an accursed thing: Yet mistake us not, we
“are not against humane learning, and the knowledge of the lan-
“guages, but do repute it honourable, good, and commendable;
“yet when it is abused, and the plea of necessity put upon it, in
“that habit we utterly declaim against it, as a derogation to the
“holy spirit, and its Office; who gave out the Scripture, and im-
“prints them in the hearts of the godly; for all scripture is given
“by the inspiration of God, and cannot be convincingly and pro-
“fitably expounded by mans Art and Learning. p. 77. Separation
“is to be from the parochial Church, and Hireling Ministry of Eng-
“lan, their Ordination and Institution: After they have for some
“time been trained up in the Arts and Sciences of Egypt, in the
“Universities, they take their several degrees and commence-
“ments, Masters of Art, Batchelors of Divinity, or godliness, and
“in case they sit long under the skirts of the great Whore, she
“makes them Doctors in Divinity, Men skilful, and perfect in Hea-
“venly Mysteries: These are those that during the defection and
“apostacy, are the *Rabbies* which look more after the Fleece, than
“the Sheep; Lording it over Gods heritage: We therefore are
“against those degrees, Offices, Places, and their vain (which are
“indeed Blasphemous) Titles, which they arrogate from God, and
“Jesus Christ, the great Prophet and Teacher of his People. Gal.
“1. 1. *Matth.* 23. 8. *Joh.* 3. 9, 10. *Rev.* 1. 9. p. 79. The enlightened
“Saints, or the more pure and holy part of those called the gathe-
“red (and which are corrupted) Churches in these Nations, or
“elsewhere ought to separate and withdraw from the more grosse,
“dark defiled, and corrupted part of the said Churches, because
“there are no Churches (or at leastwise very few) of the pastoral
“way in these Nations, or elsewhere, but have something of Anti-
“christ in them; having forsaken & apostatized from the primitive
“and first love; and have, and do in many principles & practise
“strike hands with the interest of Antichrist, and mystery of iniquity.
“2 *Thef.* 2, 3, 4. p. 83. Our position we give thus, that in this en-
“ding time of the mystical numbers, wherein the Stone shall arise,

the Saints must disown, and in the strength of God separate from, and (according to that power which God shall give unto them by his Spirit) engage against all, and all manner of Civil power, of what quality soever, now lift up over the whole Earth, or any part, Kingdom, Nation, or Corner thereof; together with all its dependents, Upholders, Lawes and Appurtenances whatsoever, whole derivation has been from Satan, ruling in all the several Parts, Powers and Forms of the devouring soueraine Beast. And which are of and belonging to that Beast, though descended into the very lowest, last, and most remote and pretended Christian-like power of that Beast: As having their root, and foundation upon Satan the great Dragon. *2. 51, 52.* We account it a duty for the Saints to separate from all the forms, practices, Doctrines, and spirit of the Antichrist in the world, in their Brethren in the Churches, &c. And to be plain, we account him and that spirit, which either in act, or deed, wilfully, and obstinately denies the smiting work of our Lords Kingdom Antichristian; inasmuch as that such would alwaies have Christ, his Saints, his cause in and on the earth a sufferer: But the Scripture clearly manifesteth the contrary.

Agreeably to these positions, or rather exceeding them, are the speeches of some whether *Levellers*, or *Quinto-Monarchians*, in the first and second part of Pamphlets printed, 1648, 1649. *p. 1.* "The creature man was privileged with being Lord over other inferior creatures, but not over his own kind: for all men being alike Privileged by birth, so all men were to enjoy the creatures alike without propriety, one more than another. *2. 3.* The Beast hath its power from the Dragon. *Revel. 13. 4.* And the Dragon. *Revel. 20. 2.* is the Devil: so that it is plain, that Kings are of the Beast, and the Beast is of the Devil; and it is as plain, they that worship the King, worship the Beast; and they that worship the Beast, worship the Devil. *Revel. 13. 4.* Now let us a little behold our English powers, all that which is called Magistracy, is from the King-Patent: and his is from the Devil: for the Kings Predecessors, the outlandish Bastard *William*, came to be King by conquest and murders, now murderers, are, saith *J. Jas.* the Devils Children: for, saith he, the Devil was a murderer from the beginning, and he abode not in the truth: Now Kings are utterly against the truth, and persecutors of the Saints, for saith *J. Jas.* they shall bring you before Kings, so that Kings are enemies unto
the

" the Kingdom of Christ: taking liberties and grants, patents and
 " Charters from the King, is taking the Beasts mark. 2. 8. We take
 " this power of *William* the Conqueror, to be that little horn in *Dan.*
 " 2. 24. 2. 21. Kings, Lords, and Commons the little Horn. Part. 2. 2.
 " 5. Titles of honour are termed vain titles, forbidden by our Sa-
 " viour as heathenish, although some good men were Kings, yet it
 " was not in regard to their Office, but persons, for in that they were
 " Kings, they were Tyrants. 2. 5. It was wickedness in the *Isaiahites*,
 " in advancing a man, one of their own kind, in the place of a God,
 " and so to idolize their own flesh above God. 2. 7. Kings are the
 " worst of men. 2. 8. Lawyers being worse than the Devil, who
 " learns to take a penny fees to torment any, but will do it freely.
 " 2. 9. *Pharisees*-like, they have their jugglers, who can play the
 " *Heaven* *Prose*, and invent a thing they call Religion, like *Jeroboam*
 " *and* *Calves*, who was the first invented state worship. 2. 10. All
 " those oppressors before named, do live altogether out of Gods
 " way, and in Rebellion to his Lawes: first, because they live with-
 " out a calling, and so are idle, being Vagabonds, and waiters of
 " the creatures by drunkenness, pride, gluttony, and so out ver-
 " min in a Commonwealth, and by their own Law ought to be put
 " into a house of Correction, and to be made work. Jesus Christ
 " alone is Lord and King, over man, and all men are equals. 2. 11. All
 " men are to enjoy alike freedoms, and none more than another
 " so that they are equal, and none have to do to command ano-
 " ther, no more than another him, but in a joynt union and a-
 " greement: that any be set up, it is but a trusted humane power,
 " and they but servants to the whole, and may be removed at plea-
 " sure. 2. 13. There are Vice-Kings, viz. Those that are Deputies,
 " as Mayors in Cities and Towns Corporate, that are Kings of pa-
 " tents, which patents are meer monopolies, and serve to inhan-
 " ce Trading and Commodities, in a few mens hands, to beggar the
 " whole: these take tolls and customs of their brethren. 2. 14.
 " Why may not the Soldiers pull the Judges out of Westminster Hall,
 " and take all their rusty Records, Laws, &c. And make a fire on
 " them? That so we may have honest, godly Laws, according to
 " the Scriptures and reason. In the preface to the *Slutt* Sermons
 " of Mr. *Tiltingbat*, who was much for the *Fifth-Monarchy*, are these
 " words: " Let none take offence at this language, for I cannot for-
 " bear vilifying the Kingdoms of the fourth Beast, when my
 " thoughts are upon the magnifying of the Kingdom, power and
 " glory

“glory of Jesus Christ our Lord. And if the Virgin daughter of
 “Sion (without any disparagement to her holy modesty) might
 “of old, be allowed by God himself, to dispise the great King of
 “*Affria*, and to laugh him to scorn; I know no reason to the con-
 “trary, but one of the Lambs followers, may without breach of
 “rule, in an holy triumph of faith, expresse contempt of the Kings
 “of the Earth, who are all of them the lovers of the Mother of
 “Harlots and Abomination of the Earth.

In the first Sermon. p. 2. Of the third edition 1659. Mr. *Tilling-*
ham saith; “*Dauids* Kingdom was a type of Christs Kingdom, and
 “indeed, whereas this Kingdom here *Jerem.* 33. 20, 21. Promised
 “is shadowed forth by that of *David*, it doth hold thus much, that
 “the Kingdom is not only a spiritual Kingdom, but an outward
 “visible Kingdom; for such a throne and Kingdom *Dauids* was.
 “p. 14. Yet the woman hath not had her day upon the Serpent,
 “but there is a time wherein the woman must have a day upon
 “the Serpent to break his head: therefore there is such a Kingdom
 “wherein the Saints of Jesus Christ shall crush all the enemies of
 “Jesus Christ in the world. p. 39. The Devil plays his game; thus
 “in the new Testament times, he made men to look for an out-
 “ward Kingdom only, when Christ was about to set up a spiritual
 “Kingdom; & now that Christ would set up an outward Kingdom
 “saith the Devil, look only to the spiritual Kingdom. p. 41. Gods
 “Peoples faith is not grounded on fancies, but they see and know
 “that God is doing some glorious thing in the world, he is over-
 “turning Kingdoms, and setting up the Kingdom of his Son.

Serm. 3. p. 57. He conceives “The work of Christs visible King-
 “dom over the world the work of the present time, one great
 “atticle of our faith, the work that God doth call his Children to
 “at this day (and he calls upon them from Heaven to attend to)
 “and that are to expect it before Christ come forth, and bring his
 “Kingdom with him. p. 60, 61. He distinguisheth in Christs visible
 “Kingdom; between the Kingdom of the Stone, and of the Moun-
 “tain; this he calls the Kingdom of glory, wherein the Saints
 “shall not work but receive, that the working Kingdom of the Saints
 “wherein Saints are by the Lord imployed to do some notable
 “service against his coming; which is, the breaking down the
 “great Image, the bringing down all his enemies, that when he
 “comes, he may find them his footstool; for he is to sit at the Fathers
 “right hand, until all his enemies be made his footstool; it’s a
 “King-

“ Kingdom wherein Plow-shears are to be beaten into Swords,
“ there shall be wonderful use of Swords, Weapons of War, out of
“ *Daniel* 12. 12, 13. He gathers the beginning of each of these. p.
“ 62. Truly I look upon it as being a main and principal part of
“ that faith once delivered to the Saints, as touching the fifth
“ Kingdom. p. 63. Though this Stone fundamentally is Christ him-
“ self, yet considered as smiting the great Image, it can be no
“ other but Christ mystical, Christ in his members; and the cutting
“ out of this Stone, cannot be meant, as some would have it, of
“ Christs first coming. p. 65. Now if it can be made appear, that that,
“ with which the fifth Kingdom doth begin, the work of the great
“ Image, the over-turning the Thrones of the Kings, is to be per-
“ formed by the Saints, as chief instruments in the management of
“ it; then it follows of necessity, there must be such a thing as the Ci-
“ vil and Military power, to be in the hands of the Saints, and that
“ before the day of Christs appearance, they must have this
“ power in their hands, for the performance of that work: and if
“ so, then it's not evil for the Saints and People of God to seek for
“ it, to pray for it, to plead for it, for it's to come into their hands
“ for the doing of their work before the day of Christs appearance.
And then endeavours to prove, that “ this work, with which the
“ fifth Kingdom doth begin, is a work to be performed by Saints,
“ as the chief and principal instruments in the doing of it. p. 74.
“ There's the coming forth of Christ, when his enemies by his
“ Saints are made his footstool. p. 79. He gives some signes that
this work is near at hand, and p. 82. He makes this to be a general
sign; “ that never was there a principal, that did run so much a-
“ mong the Churches of Christ, as this hath done within these
“ twelve months.

I have set down the words of those persons, that I shall oppose in
their positions, that I may not be thought to impose upon them.
Out of them it is manifest, that they assert, that all the powers,
not only Ecclesiastical, but also Civil and Military of the Nations,
even the Protestant, as well as the Turkish, and Romish Kingdoms,
are Antichristian; and all their Laws, Officers, Schools, Corpora-
tions, Titles, Priviledges, Degrees, and ranks of men in their poli-
tick and military, as well as Ecclesiastical state, Babylonish, from the
fourth Monarchy, & that those that they call publick spirited Saints
of this age, distinct from Notional professors, and formally Godly;
are to hate, separate from them, deny any assistance to them,
rise

rise up against them to destroy them utterly, to smite them, in order to the setting up a fifth Monarchy of Christ's visible Kingdom on earth, that the Saints may be a free Common-wealth of themselves, subject to no Laws but Christ's, and free from all oppressions of men.

§ 3. *The Doctrine of smiting Powers is proved from Scripture Precepts to be Wicked.*

His Doctrine is damnable and Antichristian, as is proved by these Arguments following; whereof the first is taken from those Precepts of the New Testament and the Old, which forbid such disobedience, vilifying, refusing assistance, smiting of Powers over us, Dignities, Officers; but command Honour, Obedience, Assistance, Fear, to Powers, Dignities, and their Laws, and may be thus formed. That Doctrine is damnable and Antichristian which commendeth and urgeth Practices and Actions contrary to the Precepts of Christ, his holy Apostles, and other holy men in the holy Scriptures. This Proposition is of it self manifest, unless that be not acknowledged damnable which is condemned by so holy persons; nor Antichristian in a large sense which is flatly opposite to Christ's and his holy Apostles expresse Doctrine. But the Doctrine, which commendeth and urgeth such disobedience, vilifying, refusing assistance, smiting of Powers, as the words of the fore-cited Authors, called usually *Fifth-Monarchy-men* do, is contrary to the Precepts of Christ, his holy Apostles, and other holy men in the holy Scriptures: Therefore that Doctrine is damnable and Antichristian. The *minor* is proved from those Precepts which expressely command Subjection, Fear, Honour, Assistance to them. Whereof the first is that of our Saviour *Matth. 22. 21. Mark 12. 18. Luke 20. 27.* Where our Lord Christ being by the Disciples of the *Pharisees* and *Herodians*, posed with this Captious question, tending to intangle him in his talk; *Is it lawful to give tribute to Caesar, or not?* After the shewing of tribute money, and the acknowledgment that it had *Caesar's* Image and inscription, our Lord Christ thence inferring; that it was due to him whose Image and inscription it bare; resolves them, that they were to render to *Caesar*, the things that were *Caesar's*; to wit, Tribute, Honour, and that Subjection which was then given to him as Emperor. Now it is known, that the Emperor, or
Caesar,

Cesar, then reigning was *Tiberius Cesar*, *Luke 3. 1.* Who came to the Empire by wicked practises, and not only led a most vicious and wicked life in uncleanness, and Irreligion, but also was a bloody oppressor of the Senate and people of *Rome*, as may be seen in *Tacitus* his *Annals*, *Suetonius* in the relation of his life and other Historians. Therefore the Doctrine, that teacheth disobedience, denying of Tribute, Honours, Subjection to Kings and Princes, as being Oppressors, Enemies to Christ, that urgeth hatred, smiting of them is contrary to Christs precept, which requires Tribute, Honours, and Subjection to be given them, though by wicked waies obtaining Empire, and most wickedly ruling, and putting Christ himself to death.

The next text is that full and plain precept of the Apostle *Paul*, *Rom. 13. 1, 2, 3, 4, 5, 6, 7.* Where *St. Paul* requires of every Soul, therefore of the most inlightned Saints, to be subject to the Higher, or Supreme Powers; who are termed v. 3. *Rulers*, or *Princes*, such as bear the Sword, v. 4. Therefore Civil Magistrates, who had power of punishing even with death, who were revengers unto wrath upon him that doth evil, and might praise them that did well; therefore they were the Persons who had rule, who are meant by powers; for such actions are only of Persons: it is not said the powers that should be, but *αἱ ἐσσι*, the powers that are in being, though by evil means attaining it, and he that beareth the Sword, not he only that ought to bear the Sword, but he that hath it in Possession, though perhaps not rightly acquired; nor is it said, every soul is to be Subject to the powers that are such as they should be, but which are, nor to be good Rulers only, but *Rulers*, nor he that useth or beareth it aright, but he that beareth the Sword, unto these the Apostle requireth Subjection of necessity, v. 5. And that necessity he explaineth to be not only, because they can inflict wrath or punishment as is expressed, v. 4. But also for conscience sake, that is, as *St. Peter* speaks, *1 Pet. 2. 19.* For conscience towards God, out of regard to Gods Ordinance, v. 1, 2. Who by his Providence for mans good sets up and disposeth of those powers, and also commandeth them to be owned as by his appointment; for *δουλεύειν* signifies precept as well as Providence, like as compound Nouns of the same theme do. *1 Cor. 9. 14.* *Heb. 11. 23.* &c. And to these Powers, or Rulers, the Apostle supposeth the paying of Tribute, as the constant use of Christians, that then were, and that of right; for they were Gods Ministers, or servants attending continually, unto this self same thing, that is, their Good, v. 4. And therefore due to them, as wages for their service

to them, and wages that God assigns them, as being his servants in keeping Peace, Order, righteousness among men, instead of God, who claims this to be his Office, and Substitutes Civil Rulers to do it for him, and to receive their Tributes and Customs, as his receivers. And therefore the Apostle requires. v. 7. Christians "to render to all their dues: Tribute, to whom Tribute is due, "Custom, or toll, to whom Custom is due; Fear, to whom Fear "belongeth, Honour, to whom Honour appertains; whom the *series of the context* plainly shewes to be the *Higher Powers, Rulers, that bear the Sword*, which can be meant of no other than Civil Magistrates, and Governours, such as Emperors, Kings, Senates, and Officers, which either make or execute Lawes, belonging to the Civil state. Now sure if Subjection, Tribute, or Poll-mony, Custom, or Toll for Commodities, Imported, or Exported, Fear, or Reverence of their Persons and Authority, and Honour, in respect of their preeminence and dignity, be to be given to them; then it is contrary to the Apostles Doctrine to teach disobedience, contempt, withdrawing assistance from them. The reasons which the Apostle gives of Subjection to Powers, are also of much importance for the Confirmation of the Obligation that lies on Christians to yield them Obedience, Tribute, Fear of offending them, and Honour of their Persons and place; 1. because they are *Powers*: now if there be no Subjection, they are not powers. 2. They are *Higher, Supreme, or Excelling power*, therefore those over whom they are, are to be Subject to them, or Ordered under them; or else they Usurp anothers place. 3. They are *of God*, and what is of God should be owned, not opposed. 4. They are *Ordained, or Ordered of God*, both by his wise Providence disposing of such imparity, that there may be good order in humane society, if all were equals, nothing sooner bringing confusion, and hindering common good, as is apparent in Armie: (from whence that word we translate *Ordained*, seems to be taken) all right order requiring first and last, highest and lowest, without which no useful frame, either artificial, or natural, can be erected, or made; and also by his holy and just command, which requires superiors in place and power to be Honoured, Feared, Assisted and served by inferiors. 5. Hence the Apostle infers, that resistance of them is *resisting of Gods Ordinance*, & therefore it must needs be a great sin, not only to destroy them, smite them, but also to withstand their power, or by contempt, or subtraction of due aid or sublidie to weaken them; or to provoke them to anger, because it is contending against God. 6. The Apostle upon the same reason

reason denounceth *Damnation*, or *Judgment* from God, on them that do resist. For, as it is the *Ordinance* of God that is resisted, so is it the *Judgment* or *Damnation* of God which is threatned to be inflicted, in which respect as the word *κρίμα*, or *Judgment* is used. *Rom.* 3. 8. without mentioning God, so it is expressed. *Rom.* 2. 2, 3. with mentioning of him. 7. Subjection is further urged, and resistance is condemned. v. 3. from the use of the Powers, or Rulers, who are not only by Office, but also in act, *not a terror to good works, but to evil*. For though it were true those Rulers that then were, in matters of Religion, and in things that pertained to their own profit and lust, were towards some a terror to good works, and abettors of many wicked and injurious practices; yet in the general, they did not terrifie sober, industrious, and peaceable persons, but those who did actions contrary to them, and did reward and praise them that were useful for the Common-wealth; and therefore they that did well, as Saints, or Christians should do, they had no reason out of fear to resist them, but in well doing to expect praise from them. 8. From their deputation from God to do justice, v. 4, 6. The Apostle argues further the necessity of subjection to them, and the impiety of resisting them, telling them, that the Ruler was *God's Minister* *δικον & λειτουργος*, three times he gives him these titles, and that to do justice for him; and therefore he that resists him, resists God, and this cannot be with impunity, God not permitting his *bearing the Sword* for him to be in vain; but so ordering it, that he is, and shall be an *Avenger* unto wrath unto him that doth evil. All these Arguments whereby the Apostle enforceth his Precept, both for the positive part, requiring subjection, and the negative denying resistance, do shew, that the Apostle was very earnest in pressing this duty of subjection to civil Magistrates: which it is probable he did the more importunately urge in this Epistle, because it was written to the Romans, who were Inhabitants in that City, where were most oppressions and villainies committed of any part of the world; and in that time, whether in *Claudius* or *Nero's* reign, in which the Powers that were, the *Cesars*, or Emperors and Rulers under them, were as monstrously vicious, wicked, unrighteous, tyrannous and cruel enemies to Christians, as in any time; and therefore the Roman Christians might be tempted to think, that sure they were not to be subject to such, but were to resist them.

Nor doth the Apostle only in this place urge the duties of subjection, and non-resistance of Civil Powers, but also strictly enjoins *Titus* in his Epistle to him c. 3. 1. to put the Christians over whom he was, in mind of this, that they should be subject to *Principalities* and

Powers, to obey Magistrates; intimating thereby, that Christians had need to be minded of it, because it was a necessary duty, notwithstanding provocations to the contrary.

To these Precepts of the Apostle *Paul* I shall add the plain Precepts of *S. Peter*, 1 Epist. c. 2. v. 13, 14, 15, 16, 17. where he thus chargeth Christians: *Submit your selves to every Ordinance of man, or humane creature, for the Lords sake: whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. As free and not using your liberty for a Cloak of maliciousness, but as the servants of God. Honour all men; love the Brotherhood; fear God, honour the King. In which words S. Peter commands subjection to every Ordinance of man, where the Adversaries forbid subjection to any humane Creature or Ordinance, any Government whatsoever that is of mans erecting, building and planting. The Apostle bids, be subject for the Lord, as *Jehosaphat* said to the Judges, 2 Chron. 19. 6. Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the Judgement; but the Adversaries say, subjection is against the Lord: The Apostle bids submit to the King as supreme, or excelling; they say, submit not to the King, he is not supreme, nor excels; none hath any just title to rule now; Kings are from the Dragon, the worst of men; the Saints are to smite them: he saith, Submit to Governors, as unto them that are sent by him; they say, submit not to them, because sent by him, for they and all that own them are Antichristian: The Apostle saith, they are sent by him for the punishment of evil doers, and the praise of them that do well; these say, they are sent to oppress the Saints, and to uphold *Babylon*: The Apostle saith, that so is the will of God, that ye submit to Kings and Governors sent by him; they say, It is the will of God, that ye oppose, smite them: The Apostle saith, that ye may so put to silence the ignorance of foolish men; they say, by so doing ye shall promote the interest of *Babylon*: The Apostle joins these, Fear God, honour the King; and in like manner *Solomon*, Prov. 24. 21. My Son fear thou the Lord and the King; they say, Fear God, vilifie, destroy the King.*

Now it is to be observed, that the *Cæsars*, Powers, Rulers, Principalities, who then bare the sword, the Kings and Governors then sent by the King, were the *Roman* Emperors, Kings and Governors under them, who were all of them great Idolaters, took the Title of *Pontifex Maximus*, as being chief about the Idol service of *Jupiter* and other Heathen Gods, none of them Christians by
pro-

profession, or Jews, but enemies to both, and fierce and cruel persecutors of Christians, and some of them so unrighteous, and vicious, that one of them, particularly Nero, was adjudged by the Senate *hostis patriæ* the enemy of his Countrey, in whose time St. Paul and St. Peter are thought to have written their Epistles, yet did they require subjection to them, and therefore to teach, they are to be resisted, and smitten for those qualities, to whom the Apostles notwithstanding them require subjection, honour, and payment of tribute, is with most impudent face to gainsay the Apostles Doctrine.

And because that it seems out of doubt to them, that Ecclesiastical Rulers should be vilified, opposed, as being Antichristian, being conceived to be against their imagined *Fifth-Monarchy*, I will add the words of St. Paul upon occasion of the High Priest *Ananias* his commanding them that stood by him to smite him on his mouth for saying, *I have lived in all good conscience before God unto this day*, whereupon he said to him *God shall smite thee, thou whited wall: for sittest thou to judge me after the Law, and commandest thou me to be smitten contrary to the Law?* which occasioned them that stood by to say, *revilest thou Gods High Priest?* In reply whereto correcting himself, St. Paul said, *I must not brethren, that he was the High Priest, For it is written, thou shalt not speak evil of the Ruler of thy People.* I acknowledge there is not a little difficulty to acquit St. Paul from falsehood, or dissembling in saying, *He knew not that Ananias was the High Priest*: sundry waies are conceived which may be seen in Mr. Gataker's *Cicero* lib. 1. c. 6. I rest on that, on which after *Chrysostom*, *Cajetan*, *Isidor Clarius*, *Aretius*, *Mountagu*, *Gataker* and *Heinsius Exercit: Sacr: lib. 5. c. 13.* pitch, that by reason of the confusion, that then was in the Government, the High Priests then not succeeding according to the Law of God in the Family of *Aaron*, nor continuing during life, but by bribes and evil arts being promoted and removed by the Kings, and Governors at pleasure, insomuch that (as *Heinsius* speaks) "it is manifest there was then such Anarchy, that daily as it were they were and were not High Priests: Besides *Paul's* long absence from *Jerusalem*, his unacquaintance with affairs there, especially in the government of the Temple, and Council of the Jews (the place, manner of sitting, habit not distinguishing him from the rest) it may well be conceived that he did not then distinctly know *Ananias* to be the High Priest, nor perhaps one of the Council regularly constituted: though it be said v. 1. *He earnestly beheld the Council.* And it to me seem

22 *The Doctrine of Smiting Powers contrary to Precepts, &c.*

seems the more likely, that he did not perceive him to be High Priest, because he directs his speech to them with the same compellations as he did *Acts* 22. 1. under the titles of *Men and Brethren*, without distinguishing him from the rest, or any respective speech to them as a regular Court of justice, but as a company gathered together by the chief Captain to accuse and examine him, not to judge him. Which is the more likely, by reason of what he did v. 6. in bespeaking them under the title of *Men Brethren*; and, perceiving them to be of different parties, he used art to set them at variance, and to break up the Assembly in a confused manner, which he would not have done, had it been a Court legally set. However we determine of St. Pauls knowledge of *Ananias*, it is clear that he doth not impute his speech v. 3. to Prophetick liberty, as *Grotius* imagines when he saith in his *Annot.* on *Acts* 23. 3. *utitur jure Prophetæ*, nor justify it, but corrects it, and imputes it to his ignorance, and adds the command of the Law, *Exod.* 22. 28. *For it is written thou shalt not speak evil of the Ruler of thy people*, following therein the Greek version, the whole verse being, *Thou shalt not revile the Gods*, that is, as is conceived, Judges, or God, *nor curse the Ruler of thy People*. Which being alledged by St. Paul as in force, and applyed to himself, as thereby condemning his speech of opprobrious and threatening language, if it were not excused by his ignorance, doth plainly prove, that a Ruler of the People, though an Ecclesiastick, and climbing to the place by indirect means, unrighteously judging, opposing the truth, the Kingdom and Apostle of Christ, yet should not be reviled, or with menaces terrified, or cursed, but being in the possession of a Rulers place be regarded in words and actions as a Ruler. To which I shall add some more passages of the old Testament, St. Pauls allegation of this shewing, that they are moral, and still binding Christians. *Ecc.* 10. 20. *Curse not the King, no not in thy thought, or conscience, and curse not the rich in thy Bed-chamber: for a bird of the ayr shall carry the voice, and that which hath wings shall tell the matter.* *Eccles.* 8. 2. *I counsel thee to keep the Kings commandment, and that in regard of the Oath of God.* Out of all which I conclude, that the minor of my argument is sufficiently proved, that the Doctrine which commendeth and urgeth such disobedience, vilifying, refusing assistance, smiting of Powers, whether Civil or Ecclesiastical, or military, as the words cited by me do, is contrary to the Precepts of Christ, his holy Apostles, and other holy men in the holy Scriptures, and consequently damnable and Antichristian.

¶ 4. The Exceptions of Fifth-monarchy-men and others against the first Argument are refuted.

AGainst this Argument which overthrowes also the Doctrines of Jesuited Pontificians and other opposers, deposers, and smiters of Kings and other Rulers, there are sundry exceptions taken. One exception is, that those Precepts were for that time, when the Christians were unable to resist. But this is prevented by the Apostles words, *Rom. 13. 5. Ye must needs be subject, not only for wrath, but also for conscience sake.* Another, that these Precepts tie us to submit to these Rulers, and not to resist them, till they cease to be Rulers, which they do when excommunicate, deprived by the Pope. But if the Pope be comprehended under every soul, as *Chrysostom* conceived even the Apostles were, then the Pope himself is to be subject to Rulers, and consequently cannot depose them; nor hath the Scripture given this power to the Pope, or Man, to depose them, it being God's prerogative, as is said *Psal. 75. 7. God is the Judge, he putteth down one, and setteth up another.* Another evasion is, that subjection is required to Rulers, while they are a terror to evil works, & not to good, but not when they oppress, are enemies to Gods People, Christ's Kingdom, then they cease to be Rulers; but this is prevented by the Apostle, who saith, *the Powers that be are ordained of God*, and therefore to them, as they are, subjection is to be given; and resistance is forbidden by *S. Paul*. But the chief exception is that which p. 51 of the *Banner displayd* is in these words: "Now then we say, that called the Ordinance of God, proves the Ordinance of the Devil; and though the Powers of the great Image might be taken for the Ordinance of God, so long as they kept their pure, civil, and unmixed state; so saith *Paul*, the Powers that be (*i. e.* the Civil Powers of old Rome, though a bloody Persecutor, and devourer of the Creation, and God's Heritage) are ordained of God; yet when the Power of Rome adulterated from its pure civil state, and becomes a mixt Antichristian state, the Beast, and a Whore, then it is said of that beastly, Antichristian Power, that the Dragon, or Satan gave him his power, and his seat, and great Authority; and what then is this save the Ordinance of Hell?"

To which I reply, If I understand them aright, this is their meaning, that the powers of the great Image that is the Kings, Empe-
rors

rors and Rulers of the world then ceased to be Gods Ordinance, and became the Ordinance of Hell, when that was fulfilled, which we read *Revel. 13. 2.* which they take for granted was, when the Empire of *Rome*, or the ten Kings that arose out of the division of it, did give their power and strength, as it is *Revel. 17. 13.* unto the beast mentioned *v. 11.* which it's without doubt with them to be the Bishop of *Rome*s pretended supremacy, dominion, Oecumenical Vicarship, by which Christian Religion was corrupted, mixed with Paganism, and Jewish rites, and the ten Kings and their Kingdoms made dependent on the Pope. And consequently subjection, and assistance is not due to the Civil, or Ecclesiastical, or Military powers or Laws that now are, being built or erected upon the old foundation of the fourth Monarchy in this supposed mixt estate, but they are warranted and bound, as being the Stone expressed *Dan. 2. 34, 44, 45.* to smite, destroy, utterly dissolve the powers of the fourth Monarchy (which they conceive to be all the present) in their persons, Offices, Laws, Titles, priviledges and whole constitution, and to take to themselves all the power and dominion in the earth in order to the erecting of the Fifth-Monarchy, which they call Christs visible Kingdom upon earth.

Now surely such a monstrous giant-like claim as this, exceeding any of the proud claims of *Nebuchadnezzar*, or any of the *Persian*, *Roman*, *Turkish* Monarchs, had need of very good cards for it, some unquestionable Charter or grant of Heaven, especially when it so flatly opposeth such plain precepts as I have alledged to the contrary, which unless they be proved to be relaxed or repealed by a Divine sentence, testified by some infallible evidence of miracles or otherwise, such as Christ and his Apostles had, do prove, that this claim, and the Doctrine that teacheth such practises, as they incite men to, is from the Devil himself, who is the great *Abaddon*, or destroyer of the World. Sure Christ, when he bid his Disciples teach men to observe all that he had commanded, promising, to be with them all daies unto the end of the world, *Matth. 28. 20.* And *S. Paul*, when he thus wrote to *Timothy*, *1 Epist. ch. 6. 13, 14.* I give thee charge in the sight of God, who quickeneth all things, and before *Jesus Christ*, who before *Pontius Pilate* witnessed the good confession, that thou keep this Commandment (whereof Prayer and thanksgiving for Kings, and all that are in Authority, *1 Tim. 2. 1, 2, 3.* Obedience to Masters, *1 Tim. 6. 1.* are a part) without spot, unrebukeable, until the appearing of our Lord *Jesus Christ*, did conceive their commands to be binding until Christs second coming. And sith he only hath power to repeal, release,

release, dispense with a Law, who hath a power, either legislative, or declarative of Law superiour or equal to his; who gave, or at first Authoritatively declared it, it can be no less than *Pope-like*, or Dictator-like arrogance in some persons, upon pretence of a peculiar Revelation to them, no way demonstrated, but in an obscure clauicular meeting for consultation imagined to be communicated to them, determining, that which St. Paul said was the ordinance of God, to be the ordinance of Hell, because they say it, and to exceed the Pharisees in arrogance, whom our Saviour chargeth with *hypocrisie* for making the commandment of God of none effect by their tradition; though it were the tradition of their Elders, or chief Rabbins, or Doctors. Matth. 15. 6, 7. This bidding defiance to all the Powers of the Earth; and this taking on them, to make void so plain Precepts of Christ and his Apostles, without any other proof than they bring, is in my apprehension, one of the greatest pieces of pride and arrogancy that I have met with, and as great a delusion as I think this age hath afforded.

§ 5. *Suppositions implied in the Quinto-Monarchians exceptions are shew'd to be uncertain, as those about the Stone & it's smiting. Dan. 2. 34. 44.*

NEvertheless let us examine what they say, of which some things are supposed, some things are inferred. The things supposed and inferred are these: "1. That the fourth Kingdom mentioned. Dan. 2. and 7. Is the Roman Empire; which I will not deny, though there be not a few very learned men, that take the fourth Monarchy to be the Empire of the successors of Alexander the great, and that upon such reasons, as might make sober men not too peremptory in the contrary opinion, much less to make the future smiting of it an article of faith, and the visible Kingdom of Christ to succeed it. "2. That the Kingdom mentioned to be "set up Dan. 2. 44. shall be an external visible Kingdom on earth; which is yet more doubtful, being more controverted among godly learned men: and that upon such weighty considerations on both sides, as may make considerate men, if not to suspend their judgement, yet not too resolutely to assert it, nor obtrude it with such zeal, as the *Quinto-Monarchians* do, as an article of faith, and build such mighty attempts, commotions in the world, and hopes on so

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uncertain

26 *Exceptions of Quinto-Monarchians against the Precepts*
uncertain a foundation. 3. That, "In the daies of these Kings
" must be meant at the end of the fourth Monarchy, when all the
" materials of the Image shall be broken in pieces, and scattered so
" as no place was found for them : Whereas it is far more proba-
" ble, that it was set up when Christ began to Preach the Gospel, as
" *John Baptist* and our Lord intimated, when he invited men to *repent*
" and believe the Gospel, for the Kingdom Heaven was at hand ; very likely
" alluding to those places in *Daniel* ch. 2. 44. "In their daies the God
" of Heaven shall set up a Kingdom, which shall never be destroyed,
" and therefore called the Kingdom of Heaven to distinguish it from
" the Kingdoms of men set up by them, not by the God of Heaven ;
" whereto the like is *Dan.* 7. 14. And seems to be referred to the spi-
" ritual Kingdom of Christ, which the Saints of the most High do take,
" as the Author to the *Hebrews* ch. 12. 28. saith, "Wherefore we re-
" ceiving a Kingdom which cannot be shaken, let us have, or hold
" fast, grace, whereby we may serve God acceptably, with reverence
" and Godly fear ; which no man doubts, to be meant of the receiv-
" ing the Kingdom of Christ, by faith in him, upon the Preaching of
" the Gospel. 4. "There is a distinction made between the Kingdom
" of the Stone, and the Kingdom of the Mountain, as if they were
" either several Kingdoms, or at least of several conditions and
" qualifications ; whereas the text doth distinguish them no otherwise
" than in their extent, not one spiritual, the other visible & external,
" the one the working Kingdom, the other the Kingdom of glory.
" 5. That the Stone, which must do the smiting and breaking work,
" is not Christ personal only, but also Christ mystical with his members,
" or to use the words of Mr. *Tillinghast*, "Though this Stone fundamen-
" tally is Christ himself, yet considered as smiting the great Image,
" it can be no other but Christ mystical, Christ in his Members.
" But sure in this they are mistaken, this work being made in scrip-
" ture Christs own peculiar work, *Matth.* 21. 42, 43, 44. "Jesus saith
" unto them, did ye never read in the scriptures, the Stone which
" the builders rejected, the same is become the head of the Corner?
" This is the Lords doing, and it is Marvellous in our eyes. There-
" fore I say unto you, the Kingdom of God shall be taken from you,
" and given to a Nation bringing forth the fruits thereof. And
" whosoever shall fall on this Stone shall be broken ; but on whom-
" soever it shall fall, it will grind him to powder, or dash him to
" pieces. In which passage it is apparent that by the Kingdom of God
" (which is to be conceived the same with that *Dan.* 2. 44.) is meant
" the Kingdom which was then among the *Jews*, which was no other
" than

than the spiritual Kingdom of Christ, and the Stone, whose work is to grind to powder, or dash to pieces, (which is to be conceived to be the same, with the smiting and breaking, Dan. 1. 34. 44.) is that Stone, which was rejected by the builders, and should become the head of the Corner; which is no other but Christ personal, who was crucified by the Rulers of the Jews, but raised up from death and set at Gods right hand; and so became the Corner Stone of Gods spiritual House or Church, as it is expressly expounded by Peter, Acts. 4. 11. 1 Pet. 2. 4, 5, 6, 7, 8. And of him it is said, "that he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself, Philip. 3. 21. 6. It is supposed, that this smiting work shall be by military Power, or by fighting: Whereas, "if the cutting of the Stone out of the Mountain, be the setting up of the Kingdom, it must be without hands, Dan. 2. 34. 44, 45. by the God of Heaven, and therefore to be done some other way, as Zech. 4. 6. The return of the Jews, and their establishing in their Land under Zerubbabel should be not by might, or Army, nor by Power, but by Gods spirit, or, as it is said, Isai. 11. 4. Of Christ, "that he shall smite the Earth with the Rod of his mouth, and with the breath of his lips shall he slay the wicked. By his Preaching, or by his Angels, or by his Creatures, as by flaming fire he may smite, as when it is said, 2 Thes. 1. 7, 8, 9, 10. "The Lord Jesus shall be revealed from Heaven, with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power, when he shall come to be glorified in his Saints; and to be admired in all them that believe. And thus shall Gog and Magog be smitten, Revel. 20. 9. "When they shall go up on the breadth of the Earth, and compass the Camp of the Saints about, and the beloved City, fire shall come down from God out of Heaven and devour them. By these and other means, the Stone may smite the Feet of the great Image, without swords, and such like military weapons, and fighting, and that be fulfilled, which is promised Psal. 2. 9. "Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessels. As he is described Revel. 1. 16. That out of his mouth went a sharp two edged sword, so he warneth, Revel. 2. 16. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. Yea, when it is promised, v. 26, 27.

28 *Exceptions of Quinto-Monarchians against precepts*

“ He that overcometh and keepeth my works unto the end, to him
 “ will I give power over the Nations (And he shall Rule them with
 “ a Rod of Iron : as the Vessels of a Potter shall they be broken to
 “ shivers) even as I received of my Father : It is to be understood
 of their prayers, as *Revel. 6. 10. Revel. 8. 4, 5. Revel. 11. 5, 6. as*
James 5. 17. Revel. 12. 11. Not of Arms, and Armies, he that reads
Revel. 16 and 19. Chapters, wherein is foretold the destruction of
 the Beast, and the false Prophet, may see more reason to conceive
 that Christ will do it by Plagues, as God did the *Egyptians* by *Moses*,
 or some other invisible way without the Saints; or if he use the
 Saints, he will do it by their Prayers and Testimonie, without e-
 ther fighting. And therefore if it were granted; That that,
 “ with which the fifth Kingdom doth begin, the work of the great
 “ Image, the overturning the Thrones of the Kings is to be per-
 “ formed by the Saints, as chief instruments in the managment
 “ of it; yet it is not true, which Mr. *Tillinghast* saith in his 3. Sermon
 “ p. 65. Then it follows of necessity, there must be such a thing as
 “ the Civil and Military Power to be in the hands of the Saints,
 “ and that before the day of Christs appearance, they must have
 “ this Power in their hands, for the performance of that work.
 So that notwithstanding this pretence, *it is evil* and horribly wick-
 ed, for them that have called themselves, “ the Saints and People
 “ of God, to seek for it, to pray for it, to plead for it, as the *Fifth*
Monarchy Men have done, contrary to the plain precepts of Christ
 and his Apostles, seeking for it by killing innocent men, under
 pretence of praying to God, and keeping fasts, cursing their Gover-
 nors, and pleading by revilings, and false accusations, and most
 horrid pervertings of holy scripture, and self magnifyings for a
 power, not belonging to them. 7. It is supposed, “ that if the smiting
 “ work be to be done by men, it must be by Saints in their Notion.
 But there is no proof of this, or rather the words of scripture do
 plainly tell us; that the work is to be done by those Kings, which
 they conceive, they should destroy as Antichristian, in order to the
 setting up of the *Fifth Monarchy*. For thus we read *Revel. 17. 16, 17.*
 “ And the ten Horns, which thou sawest upon the Beast, these shall
 “ hate the Whore, and shall make her desolate, and naked, and
 “ shall eat her flesh, and burn her with fire. For God hath put in
 “ their hearts, to fulfil his will, and to agree, and give their Kingdom
 “ unto the Beast, until the words of God shall be fulfilled. So
 that whereas these men imagin such an inconsistency with Gods
 purpose and glory to use the Kings and Governments, which have
 supported

supported the Whore of *Babylon* for her ruine, and therefore incite men to such hatred, and enmity against them, and with much disdain, stomack, and bitter zeal; not knowing what spirit they are of, do vilify, inveigh against, and curse them, and seek their total abolition, glorying, like frantick men, in their own satanical spirit and designs, they should rather endeavour to do such things as might make Princes favour them, and hate the Whore; and rather admire, bless and magnify the Providence and work of God, in using them as instruments to pull her down, whose Predecessors out of their blind devotion, set up the Whore, and to protect the servants of God, who were by their Ancestors destroyed.

8. It is supposed "that this smiting work is to be done by Gentile Saints, who are such as they have characterized them. But this hath no evidence to prove it. For though I will not exclude the Gentile Saints from being meant *Dan.* 7. 18. 21, 22, 25, 27. Yet it is very probable (which *Junius, Piscator* and others observe) that by Saints in those places are specially meant the Jewish People, called, *ch.* 8. 10. *The host of Heaven* v. 24. *The holy People, or People of the holy ones* *ch.* 9. 15, 16, 19, 24. *Gods People*, "and their "City *Jerusalem* called by Gods name, his Sanctuary, the holy "City, *ch.* 11. 28. 30. The holy Covenant, *ch.* 12. 7. the holy People. Yea sundry of those, that are much followed in this argument (as *Mr. Mede Comment. on Revel.* 16. 12.) do conceive, that by the *Kings of the East* who shall have *their way prepared* for expedition against the Beast; are meant the *Jews*. And sundry Prophecies there are in the Old and New Testament, which do seem to foretel the *Kingdom to be restored to Israel*, according to the question *Act* 1. 6. And therefore the more likely, when they are converted to Christ, if any Saints on Earth, to be chief instruments of destroying *Babylon*, which hath oppressed them, Or that fourth Kingdom, which hath been "as strong as Iron, and broken in pieces and subdued all.

9. It is supposed, "that this smiting work is the work of this "generation, and to be begun by the pretended publick spirited "Saints of this Nation. Whereas *Mr. Tillinghast* himself *Serm.* 1. p. 25. saith, "the work of Christs Kingdom, the glorious beginning "of it, is all be about the time of the *Jews* coming in: And indeed "Coming in of the *Jews*, shall be a very great advancement of this Kingdom. I omit what *Mr. Parker* conceives of the *Waldenses*, and others, as long since beginning and carrying it on. There is nothing yet appears, but a violent, heady, presumptuous spirit

spirit in those persons, who have thought themselves fit to begin the work, nor in the times, but the commotions that have been, which gives colour to this supposition.

§ 6. *Quinto-Monarchians Hypotheses about the Civil Governments, being from the Fourth Monarchy, Rome and the Dragon, are shewed to be groundless.*

10. **I**T is supposed, "That the Civil Powers that be are of old
 "Rome, or the Fourth Monarchy, or (as they speak) growing
 "upon the old Root of wickednesse and bitternesse, or being a rem-
 "nant of the old foundation, which is their expressions in the *Ban-*
ner displayd, [p. 1. "There will be no rest till the fourth Kingdom,
 "which divides it self into two iron legs, ten toes, and a little horn
 "be wholly destroyed, in all the laws, constitutions, Governments,
 "and reliques thereof. p. 29. The fifth Kingdom which is Christ,
 "with its holy, just, and righteous Laws, and Officers must arise,
 "with destruction to, and stand up in the place of the fourth King-
 "dom, and the Laws and Officers thereof] shew to be the Laws,
 Constitutions, Governments and orders of the *Roman Empire*; and
 they assert a Legislative Power, to make Laws to govern the Nations
 only in Christ, and his Laws and Officers only are to have place;
 and in the Book entituled *The Standard set up*, Printed 1657. p. 15.
 they say "That the Scriptures (being given by Inspiration of God
 "with his Holy Spirit) are the revealed will and Rule of this Legi-
 "slator, to be constantly owned, and submitted unto in times of
 "War and Peace, as a constant standing Rule for the inward and
 "outward man (wherein are Laws, Statutes, Precepts, and Judg-
 "ments for all cases, conditions, and actions of Civil, Military, and
 "Spiritual concerns, either in particular, or more general terms;))
 "For so they were to the Common-wealth of *Israel*, the only type
 "of the Lambs Government. But these suppositions in a great
 part are notoriously false. For the Government by King, Lords,
 and Commons, as it is constituted in *England*, is quite different
 from old *Rome*, whether under the *Cæsars* or *Popes*, nor derived
 from them, but from the *Saxons* or *Normans*, or some other of the
 ancient Rulers of this Island; nor are the Laws of *England*, by
 which it is governed in civil Affairs, the Laws of the Emperors,
 which are that which we call the Civil Law, consisting of the Edicts
 and constitution of Roman Emperors; nor the Canon Law, con-
 sisting

sisting of Popes Decrees and Decretals : but the Common and Statute Laws of these Nations , which he that reads the Chronicles of England, the Writings of Sir *Thomas Smith* of the Commonwealth of England, Mr. *Cambdens Britannia* , Sir *Edward Cookes* Institutes, the Preface of Sir *John Davis* to his Irish Reports, the Book of Statutes, may easily perceive to have another original, and to be much different from them. If there were no more but the daily practice of the Courts of Justice, and the manner of choosing & making Judges and Officers to refute this Calumny , it were enough to shew the grosse falshood of this supposition. And yet, were the Laws and form of Government the same with old Rome, they were not therefore Antichristian, and we released from obedience to them: For, not only Christ and his Apostles required obedience to them, but also *S. Paul* both made use of them, and commended them, *Acts* 16. 37. and 22. 25. and 25. 10, 11, 16. which if they had been Antichristian, (as they give out clamorously, but ignorantly) and to be opposed with greatest hatred , doubtlesse they would not have done.

As for the other part of the supposition, though we grant , that our Lord Christ is the supreme Legislator, and wherein he hath determined any thing his Laws are to stand in force, above and against all constitutions and Laws of men, yet we find not that Christ did, or intended to make any particular Laws for thousands of things which pertain to Civil Government, no, nor for many things pertaining to Gods worship and Church-Government , which yet require a determination by some Laws or Rules for good order to be kept thereabout. When one of the company said unto him, Master, speak to my Brother, that he divide the inheritance with me ; he said unto him, man , who made me a Judge or divider over you ? *Luk.* 12. 13, 14. Nor did the Apostles, or the Governors after them, or Christians, as such, intermeddle with making laws or judging civil Affairs, any farther than they were intrusted either by the Roman Governors, or according to Christs appointment, *Matth.* 18. 15, 16, 17. or the Apostles directions about composing differences between Christians. *1 Cor.* 6. 1. &c. or the exercise of Ecclesiastical censure, or miraculous power did require. Though it is not to be denied that in aftertimes too much of this work was either committed by Christian Emperors, or assumed by the Rulers, and Governors of Christian Churches, especially by Popes of Rome to the great detriment of Christianity.

As for the holy Scriptures, though we acknowledge their sufficiency for a rule in matters of Faith and holy life, in order to the

end wherefore they were inspired of God, to wit, the honouring and serving of God, and our own salvation: yet we do not find in them sufficient Laws in particular for the governing of all civil Commonwealths, but that Judges and Officers (notwithstanding what we find in the books of *Moses* and the Prophets, and other holy writings) would be to seek how to pass sentence, and to administer Justice in thousands of cases that occur about Lands, Wills, Trades, and other Actions, which concern human affairs and society; yea, they that have perused the Talmuds, and writings of the Jewish Doctors, do find, that notwithstanding the body of Laws given by God himself, yet by reason of the varying of cases, many resolutions there are added by their Judges, or Lawyers, which they receive as Laws. And this was thought so necessary, that God erected a Senate among them, with strict injunction to the Jews "to do according to the sentence, which they of that place (which the Lord shall choose) should shew them, and to observe to do according to all that they informed them, *Deut. 17. 10.*" which was in effect all one as to impower them to make Laws for them. Sure notwithstanding the written Laws of *Moses*, *Solomon* had been at a stand how to give sentence in the case of the two Harlots, had not God given him an extraordinary Spirit of wisdom to do Judgment, *1 Kings 3. 28.* Nor can the Mosaical or Jewish Laws be the government of this Nation, unless there were the same distribution of Lands, the same State of People, and neighbour Nations, the same manner of Trade and living as they had. And it is to be considered, whether this asserting of the Laws of the Jews as a constant standing rule to us Gentiles, be not indeed the same error of Judaism, which was condemned by the Synod at *Jerusalem*, *Acts 15.* and the writings of the Apostles, and counted as an Heresy, which did evacuate the benefit of our Christian liberty, which Christ hath purchased, by losing of which we may forfeit our interest in Christ, and their Lawes be so far from being the only Lawes fit for the Government of Christs Kingdom, that they may in many things be most unfit, and contention for them to be imposed on gentile believers more justly to be counted Antichristian, than the Civil Lawes of the Nations, which they so much oppose as Antichristian, nor can those Lawes be fitted for the Kingdom of Christ, which they look for: For that Kingdom will be, when all Christs enemies shall be made his Footstool, Christ shall personally reign, as they conceive, on earth, it shall be a Kingdom, which shall have a state sinless, sorrowless, deathless, superiorless, having

having no humane Ruling Majesty, no Church censures, no superiority of persons; no fears; no wants; no desertions; no painful labour; no decay; no procreation of Children, as Dr. Homes reckons them in his Resurrection revealed, lib. 5. c. 4. And therefore this supposition, and the inference that is made thereupon, is false, and insufficient, and it would be not only a sin against God, but also a most extream degree of wickedness to destroy our Lawes, Records, Government upon this pretence, and all men are truly bound in conscience to defend them, and to oppose those as Antichristian, and Enemies to Christs Kingdom, who would disanul them. As for the Common-wealth of Israel, its being the only type of the Lambs Government, Gal. 6. 16. it is so in respect of the spiritual Kingdom of Christ, in which believers are an holy Priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ, a Royal Priesthood to shew forth Gods praises, 1 Pet. 2. 5. 9. and, if this reason be of validity to tie us to their Lawes, it will tie us to the Lawes about the Jewish Temple, Priesthood, Sacrifices, and the rest of the Ceremonial Lawes; which were to reduce us from Christ to Moses, and compleat Judaism. As then it was a pretious benefit, which the Gospel brought, that the Gentiles were not tied to those particular Lawes of Religious service, which were required of the Jews, that the Yoke was not put upon the Neck of the Disciples, which neither the Fathers, nor the Apostles were able to bear, Acts, 15. 10. but that many things even in Gods worship were to be determined by prudence of Rulers, according as might best fit the service of God, with respect to the condition of several people: so much more in Civil affairs, it was the great goodness of God, and a great advantage to the furthering of Christs Kingdom, among the Gentiles, that the Gospel did not impose on the Nations, either the Mosaical, or any other particular Lawes, or Civil Government: but left them to their own Lawes and Government in such things; and required Christians to submit to them, without which there is no likelihood, Christianity had been embraced as it was, nor Christians to have subsisted, and been multiplied among infidels, as they were. And therefore whereas the *Quinto-Monarchians*, have made such great stirs, as they have done, not only for a reformation in Ecclesiastical discipline, and worship, but also to bring the Government and Lawes Civil to the Jewish platform in the holy scriptures, (which is their *Diana*) they have therein followed their own fancy, not the holy scriptures, but to the great wrong of the Church of God, and injury to his name and truth, caused many to
F follow

follow their pernicious ways, by reason of whom the way of truth is evil spoken of; so that of them may be verified, which we read, *Rom. 3. 14, 15, 16, 17. Their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known.* V

11. It is granted by them, "that the powers of the great Image might be taken for the Ordinance of God, so long as they kept their pure, Civil and unmixed estate, so saith Paul, the powers that be (*i. e.* the Civil powers of old Rome tho a bloody persecutor, and devourer of the creation, and Gods heritage) are ordained of God. In which passage they intimate, 1. "that the Civil powers of old Rome, were a bloody persecutor and devourer of the creation, and Gods heritage. 2. That then they kept their pure Civil, and unmixed estate. 3. That so long, though they were the powers of the great Image, yet they might be taken for the Ordinance of God, according to St. Paul, *Rom. 13. 1.* 4. That therefore so long they were to be obeyed, and not resisted. For discovery of the fallacy, that is in these speeches, it is needful, that it should be inquired into, what they mean by the Civil powers of old Rome, keeping their pure Civil and unmixed estate. The opposite estate is thus expressed, "When the power of Rome adulterated from it's pure Civil state, became a mixt Antichristian state, the Beast and a Whore: the power of Rome, was in the Apostle Pauls time, the power of the Emperors, whether *Caius, Caligula, Claudius, Nero,* and the Senate, and Consuls of Rome, the Prætors, Kings, Presidents, such as *Herod, Agrippa, Pilate, Felix, Festus,* and others under them. The unmixed estate, seems to be their not taking upon them that, which after the Emperors, or Popes did, when they became Antichristian. Now sure what ever it were, that after the Civil powers of Rome assumed, or did, it is certain, that they were, as it is confessed, "the powers of the great Image, bloody persecutors, and devourers of the creation, and Gods Heritage, and I may add, as wicked and impure in their lives, as they were afterwards, yea and as Monstrously Idolatrous, as afterwards. The Emperors then took to themselves the Title of *Pontifex Maximus*, which was kept till the Christian Emperors time, and that Title imported their power and inspection about the Idolatrous rites of the Romans, whereby they took charge of the worship of *Jupiter*, and other Roman Deities, and were zealous for it so as to persecute them to death with extream cruelty, who would not offer incense to their Idols, nor swear by them; yea they did some of them urge

Jews

Jews and other people to worship either themselves or their Statues as Gods, as *Caligula*, *Domitian*, and “caused the abomination
“and desolation spoken of by *Daniel* the Prophet, to stand in the
“holy place, of which our Saviour foretels, *Matth.* 24. 15. And
though the Popish Idolatry in the worshipping of the Host, bowing
down to Crucifixes, Images, praying to deceased Saints, creeping
to Crosses, adoring of Reliques and other superstitions of the Ro-
manists be horribly impious, and their cruelty in destroying them
that will not adore their consecrated Host, be very satanical, and so
their power and the exercise of it whereby they take on them to
condemn as Hereticks them that will not worship their Idols, and
whereby Princes at their beck do execute their sentences cruelly,
be from Satan, or the Dragon in the use of it in these things, yet it
is doubted whether the Popish Idolatry be greater, or so bad as the
Heathenish Idolatry of the Romans in *St. Paul’s* time. Yea *Dr.*
John Burges in his “Answer rejoined to the reply to *Dr. Morton’s*
“defence of the Ceremonies, ch. 4. sect. 28. hath maintained against
“*Mr. Parker*, that the popish Idolatry is not as vile in it self as e-
“ver was any of Turks or Pagans. And it is plain, that in the *Revela-*
tion the power of the Emperors, as they used it in persecution of
Christians for not worshipping Idols, is ascribed to the Diel before
the pretended mixt Antichristian state, as well as after. *Revel.* 2. 10.
“Behold the Diel shall cast some of you into prison, when he did it by the
Pagan Emperors and their Officers. v. 13. “I know thy works and
“where thou dwellest, even where Satans throne is; and thou hold-
“est fast my Name, and hast not denied my Faith, even in those
“daies wherein *Antipas* was my faithfull Martyr, who was slain a-
“mong you where Satan dwelleth. On which *saith Brightman*, it is
“not obscure why it is called the throne of Satan. For the City
“where the heathen Emperors had their seat, who professedly
“warred against the Lamb, is called the throne of the Dragon, ch.
“13. 2. so of the daughters and lower Cities those which come
“nearer to the mind of this Prince, because they yield a Palace
“more prepared for the Diel, are notified by the same name. And
“*Revel.* 12. 3. where it is said, Behold a great red Dragon having
“seven heads & ten horns, & seven Crowns upon his head, on it *saith*
“*Mede*, A wonder or representation of the Empire of Rome Hea-
“then worshipping the Dragon; the large Annotations on the Bible.

“A great red Dragon, the Heathen Roman Emperors succeed-
“ing one another, who did the Diel service, as in other things, so
“chiefly in persecuting the Church v. 9. ch. 2. 10. The like, if need

were, might be shewed to be the opinion of *Brightman, Diodati, Pareus, Piscator* and others. By which and many other passages in holy Scripture it may appear, that the heathen Emperors had that power, whereby they persecuted the Church of Christ from Satan, and were as great Idolaters as those under the Papacy, and were as serviceable to the Devil, and yet are granted to be the *Ordinance of God*, and though the *Powers of the great Image even the Iron legs*, yet ~~were not to be resisted~~, but the saints, even every soul, the holy Apostles themselves not excepted, were to be subject to them under pain of damnation, Whence it follows, that there is no warrant for English pretended, or real Saints to smite the present Powers, to oppose, resist, overthrow the present Laws, Government and Governors, though it were yielded (which is not) that they were part of the fourth Monarchy, kept not their pure civil and unmixed State, were oppressors, shed the blood of the Saints, and what ever else the *Quinto-Monarchians* do object against them. Doubtless however *Sir Walter Raleigh* have aggravated the cruelties of King *Henry the 8th of England*, and perhaps others may represent in the most odious manner the government of other Princes, yet they exceed not *Nero, Domitian* and other of the Roman Heathen Emperors in cruelty to the Christian believers, nor in uncleanness, and unrighteousness, and yet *St. Paul* and *St. Peter* and our Lord Christ himself command subjection even to such. And therefore these things cannot release the *Quinto-Monarchians* from subjection, but their pleas for their smiting work are proved to be damnable and Antichristian.

12. It is supposed, *when the power of Rome was adulterated from its pure civil State, and becomes a mixt Antichristian State, the Beast and a Whore*, (which they conceive of the present civil powers of the Nations even the Protestant, and particularly those of England) then it is said of that beastly Antichristian power, that the Dragon or Satan gave him his Power, & his Seat and great Authority, and what then is this save the Ordinance of Hell? To examine this it is to be observed, 1. That they suppose it was the civil power of Rome which is meant, Revel. 13. 1. 2. by the beast, and that it is meant of the civil powers, since they became in name Christian. Which I will not gainsay, because of the words of the Angel Revel. 17. 12. And the ten horns which thou sawest are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beast, though there are, or have been, that understand by it Heathen Emperors, afore they embraced Christianity, or an Emperor not yet extant, that I may omit other conjectures: and therefore

therefore this is not to be taken as so certain, that on it should be grounded so strange a work as the limiting of all the civil powers of *Europe*, which is deduced from it. 2. It is supposed, that then the civil Powers were adulterated from their pure civil and unmixed estate. By pure civil and unmixed estate they must mean (if I be not mistaken) that afore that time the Roman Emperors did not meddle with the matters of Religion or of the Church: (which is most notoriously false, for they took the title of *Pontifex Maximus*, ruled in the business of the worship of their Gods, did forbid Christian worship, and persecuted Christians to the death) And that they did afterwards, which is also false. For the Emperors Christian did reject that title, and demolished the temples of Idols, promoted the Christian worship, contended with the Bishops that did set up Images in the Churches, and if by the mixture be meant their assuming Ecclesiastical power, I suppose these Objectors will not charge them with this, it being to their great vexation, that the Bishops, especially the Bishops of *Rome* claimed, and usurped authority over Emperors and Kings (as he doth at this day) to excommunicate them, & if they reconciled not themselves to them to depose them, and many of the Emperors and Kings did contend against this usurpation in many sore Wars. If by mixture of State be meant the assisting of the Popes to destroy the opposers of the Papacy, I acknowledge it true, that there were too many that did so. But in this there was no mixture of civil & Ecclesiastical power, but rather a concurrence, the Ecclesiastical keeping to themselves the judgment of Heresies, and putting upon the secular power the execution of their sentence, whereby they did debase the civil power in making it subservient to them, but made no mixture of State. Which appeared in that some of the civil powers, that kept their civil government as before, yet did oppose this usurpation in Popes and Prelates in making them their Executioners to destroy those who were judged Hereticks by them, and therefore this act of theirs was the evil of those persons that did it, but not of the civil Government it self. 3. It is supposed that "then the civil powers were the beast and a whore. Which no doubt alludes to that which we read *Revel. 17. 1, 2, &c.* "of the great whore that sitteth upon many waters, and *v. 3. 7.* the whore is resembled by a woman sitting upon a scarlet coloured beast, and *v. 18. it is said*, and the woman which thou sawest, is that great City, which reigneth over the Kings of the earth. Which few do deny to be meant of *Rome*, some of the learned Papists themselves granting it to be meant of *Rome*,

Rome, though they would have it believed, that *Rome* is so called *the Whore* while it was heathen, not since it became Christian. Others there are, chiefly Those of the Protestant Churches, who do conceive by *the Whore* is meant *Rome Papal*, as conceiving the descriptions of her and her praïses, cannot be applied to *Rome* as it was Paganish, or Ethnick. Whether this, or the other, or any other opinion be right, it is not needful now to discuss: It is sufficient, that the Civil Powers of *Rome*, whether Ethnick, or Christian, or in a future estate cannot well be termed *the Beast* and *a Whore* too, sith the text makes them distinct, or, if they may, yet sure the Civil Powers are not the Whore, sith it is said. v. 2. "The Kings of the earth have committed fornication with the Whore, and the inhabitants of the earth have been made drunk with the wine of her fornication; therefore, *the Kings of the earth, and inhabitants of the earth*, must not be confounded, with *the Whore*. And v. 16. It is said, "And the ten Horns (who are ten Kings, which had received no Kingdom then. v. 12. And therefore not while *Rome* was Ethnick, but after it's being Christian) "Which thou sawest upon the Beast, "these shall hate the Whore, and shall make her desolate, and naked, "and shall eat her flesh, and burn her with fire: Therefore *the Kings* (which are the Civil Powers) are not the same with *the Whore*, but, though at first beguiled by her shall at last hate, and consume her, when they shall be undeceived.

4. It is supposed, "that then the Power of *Rome*; when adulterated from its pure Civil Estate became a mixt Antichristian estate, or *a beastly Antichristian Power*. What is meant by *Antichristian* state, or *Antichristian Power* is not easy to resolve. It is true the Apostle *John* makes mention of many *Antichrists* that should come in the last time, among which his words intimate, that there should be a special *Antichrist*, that they had heard should come, 1 *John* 2. 18. And v. 22. He saith, *He is Antichrist that denieth the Father and the Son*, And ch. 4. v. 3. He saith, "And every Spirit, that confesseth not "that *Jesus Christ* is come in the flesh, is not of God: And this "is that Spirit of Antichrist, whereof ye have heard that it should "come, and even already is it in the world. And in his second Epistle v. 7. "For many deceivers are entered into the world, who "confess not that *Jesus Christ* is come in the flesh. This is a, or "the Deceiver, and an, or the Antichrist, which words seem to import, that those erroneous seducing teachers, whether gnosticks, or other, who were risen in that time, when these Epistles were written, were, it is likely, called *Antichrists* from their opposition to the true

true Doctrine concerning the coming of Jesus Christ in the flesh. Nevertheless many of the ancients, in after ages, did often give hints of the expectation of Christians, commonly entertained, whether from St. *Johns* words, or some other tradition, that there would arise some more remarkable *Antichrist*, who should, whether by Power, or deceit, corrupt, or infest the Church of Christ, beyond what was done in his daies. And this hath been imagined by some of them, should be a *Roman*, the same with the *man of sin*, 2 *Thes.* 2. 3. That wicked, or lawless one, v. 8. the *Beast*, *Revel.* 13. 11. And the *Whore of Babylon*, *Revel.* 17. 5. which in many ages the great corruptions in the *Popes of Rome*, and their Courts, caused to be applied ever and anon, by some or other of the best and learnedst of their times, to the *Popes* and *Papacy*. And since the time of *Luther*, it hath been almost generally received by Protestant Writers of all sorts, that the *Popes*, and *Papacy*, especially since *Pope Boniface the third*, usurped the Title of *Oecumenical Bishop*, as proper to his See, and *Gregory the seventh*, the Power of deposing Emperors, and *Boniface the eighth*, the welding of both swords, Civil and Ecclesiastical, are the *Antichrist*, *Man of sin*, *Beast*, and *Whore of Babylon* foretold, that he should come, by St. *Paul*, and St. *John*. And not a few very learned, and sober godly men, both of Bishops and Presbyters in *England*, *Ireland*, *France*, and other Nations have asserted it by Preaching and writing; and have made it one of their chief pleas, for their refusing communion with, and enmity against the late Bishops of *Rome*, and the *Papal Church*, although some of late have thought otherwise, and have endeavoured to apply those passages to some other, whether rightly, or not, I do not now determine. Whence it hath come to pass, that as the *Papists*, who still adhere to the Bishop of *Rome*, as *Christs Vicar*, and St. *Peters Successor*, swallow down all that comes from *Rome*, be it never so vain and erroneous: so on the other side those, who have been induced by the arguments enforced from the places of holy scripture alledged to conceive, that the *Popes*, or *Papacy*, or *Roman Synagogue* have been, and are the *Antichrist*, *Man of sin*, *Babylon*, the *Whore* therein mentioned, have been apt to abhor any thing, sometimes that which is otherwise right, which they conceive to come from *Rome*, or the *Pope*, being terrified with the threatnings, *Revel.* 14. 9. 10, 11. against those, “ who worship the *Beast*, and his Image, and receive his mark in their forehead, or in their hand, and warned by the voice from Heaven, *Revel.* 18. 4. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her

her plagues. Which having been found by experience, to be a very taking way, especially with the vulgar, and common sort of Schollars, who are little versed in antiquity, and know not the true state of the *Roman Church* in former ages, nor by what degrees, the corruptions thereof came to that height they are now attained to, it is now a very common course with them, who endeavour to render their opposites, their Doctrine, or practise odious, and so to uphold their faction, to fasten on them, by clamour or calumnies, or any other way they can, the name of *Antichristian*, *Babylon*, *the mark of the Beast*, and to perswade men, that what they dislike, is from *Rome*, as being sufficient without any other proof to make them abominable, and to be destroyed. Thus in our daies with us some have cried down prelacy, their Liturgy, Ceremonies, Ordination, National Church, its Government, Ministry, Titles, and whatever belongs thereto as *Antichristian*; others have done the like to the Presbyterial, Classical, Parochial Churches, their Ministry, Directory, Government, Maintenance: others have done the same to the Congregational, and in General, Seekers and Quakers, have in a Clamorous way like Scolds bespattered all that's opposit to them, with this reproach of Antichristian, and at last these *Fifth-Monarchy* men have furiously battered Civil powers, & all that belongs to them, with the engine of this odious brand of *Antichristian* and *Babylonish*, whereby much irreconcilable hatred, enmity and opposition is raised among Christians, to the great dammage of Christian Protestant Churches, and states, and, without the great power and goodness of God, making way for some accommodation of these differences, likely so to weaken and wast us by intestine broiles, that we shall at last become a prey to the common adversary. For my part it was still opposed by me long since when *Saltmarsh* wrote, that I had proved *Infant-Baptism Antichristian*, I made him alter it, and when a meeting was for union between dissenters, I urged this as one thing necessary, that the term *Antichristian* should be forborn, and when *Richard Hubberthorn* entituled his book against my *serious consideration of the Oath of the Kings Supremacy*, *Antichristianism re-proved*, in my *Epistle to the Reader* before my *Supplement* I not only shewed the falsehood of his calumny, but also endeavoured briefly to shew the evil of that course of defaming opposites, and their tenents by that title. I deny not but that there is sufficient cause given to Protestant Divines to charge the present Romanists with Antichristianism in the arrogant title given to the Pope of Universal Bishop, in the assertion of his supremacy over all Churches,

his

his infallibility, in their worship of Saints, Angels, Images, in their doctrines of invocation of Saints, humane merits and satisfactions for sin: nor shall I deny but that there may be found some practices, or doctrines among others, which may in a qualified sense be termed Antichristian. But to make the Protestant Churches or their Government Antichristian in State, and to be separated from, and to be destroyed, when they hold the Faith of Christ aright, because of some corruptions in points of Doctrine, or Worship, or Discipline, which overthrow not the foundation of Christian Religion, is intollerable, much more to make civil powers, who reject the Roman Popes supremacy, and their doctrine and idolatrous worship to be Antichristian, from *Rome*, *Babylon*, from an imagined mixture, that is not, or perhaps justifiable, shews either phrensie, or a meer proud arrogant factious and quarrellsome humor in them, not to be born, the title of Antichrist being (as may appear by *St. Johns* words) to be applyed to seducing Teachers, not to civil powers though persecutors, as the Roman Emperors then were, yet by *St. Paul* termed *the Ordinance of God*.

5. It is supposed, "That then, when the Power of *Rome* adulterated from its pure Civil state, became a mixt Antichristian state, the Beast & a Whore, a Beastly Antichristian Power, that the Dragon, or Satan, gave him his Power, and his Seat and great Authority. It is true that it is said, "that *St. John* saw a Beast arise out of the Sea, having seven Heads and ten Horns, and upon his Horns ten Crowns, and upon his Heads the name of Blasphemy, and that the Beast which he saw was like unto a Leopard, and his feet were as the feet of a Bear, & his mouth as the mouth of a Lion: And the Dragon gave him his Power, and his Seat and great Authority. Which description being like that, whereby the Babylonian *Persian*, and *Greek* Monarchies are characterized, gives occasion to judge, that the Beast mentioned, *Revel.* 13. 1. 2. was to be some future Civil Empire like to them, and the having seven Heads and ten Horns, and upon his Horns ten Crowns, because of the descriptions, *Daniel* 7. 23, 24, 25. and *Revel.* 17. 3. 9. 12. Argues, that it was to be the *Roman* Empire divided into ten Kingdoms; nor is it to be denied, that Satan gave to this Beast his Power, that is his forces, and his Seat, that is, *Rome*, and the Dominions belonging to it, & great Authority, that is, Power to command, whereby the Idolatry termed Blasphemy, which the Christian Emperors had cast down, was revived and the persecution that for a time ceased, was renewed: But that this "Power and Seat, and great Authority

“was not given before by the Dragon to the Civil Powers of old
 “*Rome* tho a bloody persecuter, and devourer of the creation, and
 “Gods Heritage; is to be denied. For by comparing, *Revel. 13.*
1, 2. with *Rev. 12. 3, 4. 7.* It may be rather gathered, that Satan
 had given the same Power, Seat, and great Authority to the *Roman*
 Emperors before, as he did to the Kings after, though it were exer-
 cised in another manner, and upon other pretences. *The Power*
and Seat, and Authority given by the Dragon, is not to be meant of
 Civil Power to make Laws, and to execute them for the well-or-
 dering of Common-wealths, and Civil states, but the Power, Force,
 or Authority, which was usurped by *Nebuchadnezzar*, when he
 set up a golden Image to be worshipped, and cast the three *Jews* in-
 to the fiery furnace, and this may be gathered from, *v. 4, 5.* “And
 “they worshipped the Dragon, which gave Power unto the Beast;
 “and they worshipped the Beast, saying, who is like unto the Beast?
 “Who is able to make Warr with him? And there was given unto
 “him a mouth, speaking great things and Blasphemies, and Power
 “was given unto him, to continue, or to make War forty and
 “two months. Whereby may be perceived, that the Power and
 Authority given by Satan, was to speak great things, and Blasphe-
 mies, and to make War with the Saints. And again of the two
 Horned Beast, *v. 12.* It is said, *that he exerciseth all the Power* *isotat*
 “of the first Beast before him, and causeth the earth, and them
 that dwel therein, to worship the first Beast, whose deadly wound
 “was healed; which cannot be understood of legal Power, such
 as we are required to be subject to, but such wicked and unrighteous
 Power, as is used in requiring adoration of Idols, and urging it
 either by meer force without any Law, or by devellish Acts, to en-
 tice men thereto. Which was in the *Roman* Heathen Emperors from
 Satan, who is said to cast the *Christians* into Prison, *Revel. 2. 10.* by
 stirring up the Pagan Emperors and their subordinate Rulers to
 do it, and yet their Civil Power, as is confessed, was the Ordinance
 of God.

6. It is supposed, “that then when the Powers of the great
 “Image, or old *Rome*, became a mixt Antichristian estate, and not
 “before, they became the Ordinance of Hell, to which there is no
 “Subjection due. But they do not tell us when this was, nor can
 tell. And is it not then blind fury, that hurries men to such
 frantick determinations as to date the relaxation of so plain a pre-
 cept, as that *Rom. 13. 1.* is, from such a time, as they know not
 when it begins, and to infer thence a warrant for some supposing
 them-

themselves Saints upon no better evidence, than their conceit of
 “ Gods Revelation of this by his Spirit from his word, to attempt
 “ the smiting of all the Powers of the great Image Civil and Eccle-
 “ siastical; whose derivation is from Rome (others not excepted
 “ nor freed) the Kingdoms of the Romish Iron Legs, or the Roman
 “ Kingdom divided into the Eastern and Western Monarchies
 “ (wherein the whole Dominion, Power and Monarchy of the Otto-
 “ man Family, or that of the Turkes is comprehended) and the
 “ Beasts, ten Horns or Antichrists Civil Powers (equivalent to the
 “ ten Toes) and also the little Horn, together with all powers
 “ whatsoever, that shall be found opposers of the Lords Kingdom,
 “ whether they be of the golden Babylonish, Silver Persian, Brasen
 “ Grecian, or Iron Roman, *Dan. 2. and ch. 7. Revel. 13.* Compre-
 “ hending the whole Kingdom of Antichrist in the Civil and Ec-
 “ clestial parts thereof made up of persons and things, though
 they grant that some of these were the Ordinance of God, to whom every
 soul was to be subject, and those only to cease to be, to whom the Dra-
 gon gives his Power, *Revel. 13. 2.* which who they are, and when
 this Power was given by the Dragon, they are not able to give any
 assurance of?

7. It is supposed, “ that the Civil Powers now, even in this Na-
 “ tion, are a mixt Antichristian state, and that their Power is from
 “ the Dragon, since this mixture, though not before. But with
 what colour can they make those powers *Antichristian*, who do main-
 tain the faith of Christ? To have their Power from Rome, who
 have denied obedience to the Bishop of Rome? To be a mixt *Anti-
 christian* state, who cause their subjects to abjure the Popes Supre-
 macy? To have their power from the Dragon, who do by their
 Lawes & the Execution of them, pull down the worship of Idols, and
 punish with death Diabolical Arts? Quarrels perhaps are against
 the Kings Supremacy, over Ecclesiastical persons, and in Ecclesiasti-
 cal causes, as if it made a mixt Antichristian state, so as that what
 is denied to the Pope, is given to the King: But this objection was
 so fully answered by Dr. John Rainold, in his conference with Hart
 the Jesuite in the Tower, ch. 10. that Hart himself was satisfied, that
 it was not so. Perhaps some others imagin, that in the making of
 Bishops there is an adulterating of the pure Civil power, and an
 Antichristian mixture of Civil and Ecclesiastical power; but this al-
 so is but a mistake, that which is meerly Ecclesiastical, therein being
 left to Ecclesiastiques to do. Yet, were it granted there were some
 mixture of Civil and Ecclesiastical power, that this should make

the Civil powers Antichristian, is without all reason affirmed. Were the Fathers of the Family, or the first-born sons, both Rulers Oeconomical, and Priests to offer sacrifice, Melchizedec, a King and a Priest, David a King and a Prophet, therefore Antichristian? will they count all preachers who are masters, and parents, and husbands by reason of this conjunction of these different functions in their persons therefore Antichristian? Are not, or have not there been many of them, who perhaps have been of the fraternity of the *Quinto-Monarchians* themselves, who have had commands in the Army, and yet have been Preachers, yea taken upon them to be Elders in the Churches, and to have had ordination by laying on of hands, who yet have not been judged by reason of this mixture Antichristian? Are not then these men very partial, who condemn that in one, which they do not in another, conniving at, if not approving that in such as favour their party, which they do count, & inveigh against, as a most heinous crime, deserving extermination in them that side not with them? Much more abominable is it, that they should impute that power, by which peace is kept, justice is done, humane society is preserved, to the Dragon, and not see it to be from the Devil, that they stir up hatred in the world, and practise murdering of innocent men, yea of those who are by God made Rulers over them, whom they should obey, assist, and defend.

8. It is supposed, "that the mixture of Civil powers by them
 "imagined makes them, who otherwise had been the Ordinance of
 "God, to be the Ordinance of Hell, and their power from the
 "Dragon, though promoting Idolatry and persecuting Christianity
 "by the Roman Ethnick Emperors, did not make void their being
 "the Ordinance of God, nor the duty of Christians Subjection
 "to them. As if the shedding of the blood of the Saints, and setting up Idols were not more from Satan, and more inconsistent with Civil powers than an usurpation of an Ecclesiastick office, or *Uzziah's* presumption to burn incense: God would not have *David* build him a Temple, because he had shed blood, not because he was, as it is likely, Author of fetching the Ark to him in a Cart; & he and all *Israel* attended the carrying of it, *playing before the Lord on all manner of instruments*. Sure this Doctrine smells rank of *Pbarisaism* to break the *Commandments of God for mens traditions*, to disanul the duty of Subjection to their Civil Parents, because of some supposed inordinate mixture. Yea is not this the very venom of Antichristian Papal lifting up of themselves above all that is called God, not only to excommunicate, and depose Emperors for simony (as the Popes termed it) because

because they gave Bishops investiture into their Bishopricks, or for Heresy, or favouring hereticks in not destroying them, but also to proclaim War against them, and attempt to kill them by reason of mixture, or not furthering, or opposing their *Fifth-Monarchy*? Lastly, these men, by allowing only this smiting work on the civil powers, since their imagined mixture, do evacuate all the rest of their arguments for justifying it, whether from the *Stones smiting Dan. 2.* or *taking the Kingdom, Dan. 7.* or such other, whether just or unjust, accusations, or exclamations against civil powers which they make the reason of their smiting without this, and though the scriptures, make not at all this to be any of the evils in them, or the reasons of Gods, or mans hostility against them. To conclude them, though much more might be said against this hellish Doctrine of smiting civil powers, it is sufficiently demonstrated, that the suppositions and inferences of *Fifth-Monarchy-men*, against the first argument are false and venemous, and the conclusion stands good, their smiting is damnable and Antichristan.

§ 7. *More arguments are urged against Quinto-Monarchians Doctrine, from precepts and examples of holy persons.*

A Second argument against the smiting of civil powers, I draw from those words of St. Paul 1 Tim. 2. 1, 2, 3. "I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men: For Kings, & for all that are in Authority, or excellency, or eminent place, or sovereign dignity; that we may lead a quiet and peaceable life in all godliness & honesty. For this is good & acceptable in the sight of God our Savior. Therefore, it is likely, hath reference to what he had said before. chap. 1. 18. "Because of the Prophecies that went before of thee, that by them thou mightest war a good warfare, I charge thee, and exhort thee, "and first of all I exhort thee; being to add other exhortations, or, as we read it, *that first of all*, that is, as the chief or prime thing of all other; "supplications against evils, prayers for good things, intercessions for others, thanksgivings be made for all men; all sorts of men, even for Kings, or Emperors (who were then persecutors of Christians and promoters of Idol service) "and all their under-governours, to the intent we may lead a quiet and peaceable life
"free

free from Invasions, Robberies, and Injuries in all godliness, and honesty, gravity, or seemliness: For this is good and acceptable in the sight of God our Saviour. Whence may be inferred, 1. That intercessions are to be made for the worst of Kings, even the persecuting Emperors of the Fourth *Monarchy*, and for all that are in authority, or dignity. 2. That there should be thankgivings for them. 3. That this is good and acceptable in the sight of God or Saviour. 4. That this is a benefit to Christians, that they may lead a quiet and peaceable life by means of Kings and persons in authority. 5. That to this Christian teachers are to exhort. 6. That first of all they should do this, or exhort them to do this first of all, or as chiefest of all. Whence I argue,

That work, and the inciting to it, must needs be damnable and Antichristian, which is directly contrary to that, which St. Paul exhorts in the first place, or chiefly to be done; this I should think none should deny, who acknowledgeth St. Paul to have been an Apostle of Christ, and to have known and delivered in this Epistle the mind of Christ: But the work of smiting civil powers, and the *Doctrin* of *Quinto-Monarchians*, inciting thereto by accursing them, stirring up hatred against them, exposing them to disobedience, contempt, opposition of such as are under them, is directly contrary to that, which St. Paul exhorts in the first place, or chiefly to be done. Which no man that is well in his wits can deny, cursing, stirring up hatred against civil powers, exposing them to disobedience, contempt, opposition of such as are under them, being as directly contrary to praying, and giving thanks for them, as black to white, bitter to sweet, and raising War, and taking up Arms, and smiting them being diametrically opposite to leading a quiet and peaceable life under them, or by their means, and counting this to tend to the promoting of Christs Kingdom, contrary to the Apostle who makes it a hinderance of godliness and honesty, and judging that to be the generation work of illuminated, and the most sincere Saints, which is contrary to what St. Paul saith is good, and to expect, that God should reward, and highly regard men for doing that smiting work, is contrary to what St. Paul makes acceptable in the sight of God our Saviour. Now that *Doctrin* which is thus contrary to St. Paul, must needs be damnable and Antichristian, and therefore the conclusion followes, that the *Doctrin* of the *Quinto-Monarchians* smiting work of civil powers, is damnable and Antichristian. I know no exception against this, but what was against the former argument, and is refelled, and therefore I pass on to a third argument. The

The third argument I shall urge against the Doctrine of smiting civil powers is from the examples of Christ, his Apostles, the holy Martyrs and Saints of the first and best ages of the Christian Church, which should be as a Rule to the succeeding. Concerning the example of our Lord Christ it is manifest, that our Lord Christ was Subject to his Parents, his Mother *Mary*, and his reputed Father *Joseph*, *Luke 2. 51.* that though he pleaded immunity from paying the didrachms, or shekles translated tribute money, *Matth. 17. 25.* yet he paid it, that he might not offend the Collectors, or Rulers who employed them, who, whether they were the Officers of the Romans, or of the High Priest; and the mony paid for the use of the Temple, as *Cameron* in his *Prelection* on that scripture argues; yet it shewes he was voluntarily, though not necessitated, resolved to have regard to Rulers of every sort, that he might therein be an example to us of Subjection. Which is more fully proved by his answer to the High Priest adjuring him, *Matth. 26. 63.* by his confession before *Pontius Pilate*, *2 Tim. 6. 13.* mentioned as imitable by *Timothy v. 12.* And most of all by his sufferings even unto death, in which the Apostle *Peter 1 Epistle 2. 21.* Tells us, that Christ also suffered for us, leaving us an example, *ἵνα ὑμεῖς αὐτὸν ἀκολουθεῖτε* a copy or written description, or impression, that ye should follow his steps, and this is applied as an argument, why they should submit themselves to every Ordinance of man for the Lords sake; not meerly out of fear of punishment, but in obedience to Christs command, or conformity to his pattern, and these humane Ordinances are named to be "Kings, Governours sent by them, Masters not only good and Gentle, but also froward. Whereby it is plain, that our Lord Christ by his Subjection, both active and passive, imposeth on all Saints Subjection to all sorts of Rulers, whether Household, or Ecclesiastical, or civil in the Common-wealth, as a necessary duty, and therefore the Doctrine of *Quinto-Monarchians* teaching it as an incumbent duty, on the most illuminated (as they fancy it) Saints to disclaim not only Ecclesiastical Rulers; but also civil powers in order to their smiting work, and also to smite them is damnable and Antichristian. Nor can here the pretences of their being of the fourth Monarchy, from *Rome*, Oppressors, Idolaters, Antichristian, salve the matter, sith those Priests of the Jewes, and Roman Governours, to whom Christ yeiled Subjection, were as bad, and every way as obnoxious to their criminations of the present Governours, as any now be. Assuredly the present Governours in these Nations, cannot be charged with such things as *Pilate*, *Caiaphas*, and the rest of those Governours,

nors, to whom Christ was subject, were chargeable with without extream impudence. This argument is further confirmed from the examples of all the holy Apostles, Martyrs, and Confessors in the primitive times of Christianity. Instances might be given in *James, Peter, Paul*, who doubtless could as easily have killed their persecutors as *Ananias*, and *Sapphira*, or stricken them blind, as *St. Paul* did *Elymas the Sorcerer*, yet submitted themselves to imprisonment, pleaded their cause before Roman Rulers, appealed to *Cesar*, suffered even to death. In the times following the Christians served under the persecuting Roman Emperors in their Wars, and though they were in number many, dispersed over their Empire, and had Arms in their hands, whereby they might in appearance have been able to have defended themselves against the violence of their persecutors, yet they chose to suffer under the tyrannous Emperors, that then were, rather than to rise up against them to revenge themselves, because their Christian profession did forbid them, as *Tertullian*, *Apolog. c. 37. ad scapulam. c. 2. Cyprian ad Demetr.* and others plead for them.

Out of these and other examples, which might be produced, we may argue thus. That Doctrine which teacheth men to do contrary to the examples and profession of our Lord Christ Jesus, his Apostles, Martyrs, Confessors, Saints in the first and best ages of Christianity, is damnable and Antichristian. But such is the Doctrine of the *Quinto-Monarchians*, concerning their smiting of civil powers, as is manifest by comparing them, therefore it is damnable and Antichristian.

§ 8. *More arguments are urged from censures, and determinations in the New Testament.*

A Fourth argument I deduce from those places of holy scripture which censure, condemn and denounce woe unto those practises, which the Doctrine of the *Quinto-Monarchians* incites men to, and they magnify as the fruits of Gods Spirit. The Apostle *Peter 2 Epist. 2. 9, 10, 11.* "The Lord knowes how to deliver
" the Godly out of temptations, and to reserve the unjust unto the
" day of judgment, to be punished. But chiefly them that walk af-
" ter the flesh, in the lust of uncleanness, and despise Govern-
" ment, or Dominion, presumptuous are they, self-willed: they are
" not afraid to speak evil of dignities: whereas Angels, which are
" greater in power and might, bring not a railing accusation against
" them before the Lord. Which is seconded by *St. Jude v. 8, 9, 10.*
" Like-

“ Likewise also these filthy dreamers defile the flesh, despise Domi-
 “ nion, and speak evil of dignities. Yet *Michael* the Arch-Angel,
 “ when contending with the Devil, he disputed about the body of
 “ *Moses*, durst not bring against him a railing accusation, but said,
 “ the Lord rebuke thee. But these speak evil of the things they
 “ know not. In which passages those holy Apostles rank, the
 “ despisers of Dominion, those that speak evil of dignities, not among the
 “ Saints, but amongst the most accursed reprobates (though those
 “ Dominions and dignities were as bad as might be, in respect of their
 “ personal qualities and actions) yea the Arch-Angels example is
 “ brought in as not daring to bring against the Devil himself, when there
 “ was a contention about *Moses* his body, a railing accusation; but refer-
 “ red it to the Lord to rebuke him, teaching thereby, that such terms,
 “ as contain threatening, contempt, reproach of Governors, and
 “ dignities, are altogether unfuteable to Saints, and such as they
 “ should not dare to utter, though they contended with the Devil
 “ himself, much less with men, that are in Power and Authority,
 “ much less to smite them, and directing how to deal with them,
 “ when they be injurious, to wit, to defer their cause to God for his
 “ suppression of them, and threatening wo to the practisers of con-
 “ tempt of Dominion, and speaking evil of dignities. All which are
 “ contrary to the Doctrine of *Quinto-Monarchians*, who revile, despise,
 “ threaten them, commend the smiting of them, as the generation
 “ work, promise rewards to them that do it. Whence I infer that
 “ Doctrine which animates men to such practises, as are damned by
 “ the holy Apostles *St. Peter* and *St. Jude*, is damnable and *Anti-*
 “ *christian*. But such is the Doctrine of *Quinto-Monarchians*, concer-
 “ ning their vilifying and smiting civil powers: therefore it is dam-
 “ nable and *Antichristian*.

If any object our Saviours answer, *Luk. 13. 32.* “ to some *Pbari-*
 “ *sees*, who said to him, get thee out and depart hence, for *Herod*
 “ will kill thee, bidding them, go ye and tell that *Fox*, behold I
 “ cast out Devils, and I do cures to day and to morrow, and the
 “ third day I shall be perfected; I answer, these words do not at all
 “ contain any vilifying of the Kingdoms of the fourth Beast, or contempt
 “ of the Kings of the earth: But a reproof of *Herods* evil qualities of
 “ craft and crueltie, and a professed resolution of his going on in his
 “ work with undanted magnanimity, till the time came of his laying
 “ down his life, with a prediction, that it should not be where *Herod*
 “ had jurisdiction, but at *Jerusalem*. As for that which we read, *Isai.*
 “ *37. 22.* “ This is the word of the Lord which he hath spoken concer-

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“ning *Sennacherib* King of *Affyria*; the Virgin the daughter of
 “*Sion* hath despised thee, and laughed thee to scorn, the daugh-
 “ter of *Jerusalem* hath shaken her head at thee, *it gives no allowance*
 “for one of the Lamb’s followers to express contempt of the Kings
 “of the earth; though they were “all of them (as they are unjustly
 “charged) the lovers of the Mother of Harlots, and Abominati-
 “ons of the earth; this being a breach of a plain rule in the New
 Testament, requiring subjection to them, and condemning con-
 tempt of them, which is not in a *holy triumph of faith*, but rather
 in a proud self magnifying, or factious animosity, not a deriding
 of threats, and Blasphemous disparaging of God, as was that
 which the Prophet from God fore-told the Jews should do to a
 King, that had no Authority over them, but was an hostile Inva-
 der of them, and by express warrant from God, but a vilifying of
 the powers that are termed *the Kingdom of the fourth Beast*, as oppo-
 site to the Kingdom, power and glory of *Jesus Christ our Lord*; though
 the Apostle *Peter* expressly bid, *Honour the King*, even then when
 the King was of the fourth Beast, as they speak, and opposite to the
 Kingdom, power, and glory of Christ Jesus. The Prophet *Isaiah*
 never taught the Jewes to vilify *Manassah* his Kingdom, or Autho-
 rity, notwithstanding his reprehension of his wickedness, and pre-
 diction of his calamity: And in like manner, though preachers cal-
 led to that Office, may in a fit way shew Princes their sins, and de-
 clare their danger: Yet in no sort are they to vilify their Authori-
 ty, or condemn their persons. Nor may men pretend the imita-
 tion of the holy Prophets boldness, unless they can shew their
 commission, and are endowed with their Spirit and power: Nor may
 men, who are but private persons, take upon them to do as Christ
 did when he drove the buyers and sellers out of the Temple.

Which will be more fully proved by a fifth argument taken from
 some resolutions, or determinations of our Lord Christ, which con-
 demn such attempts & practises, as the *Quinto-Monarchians* Doctrine
 animates to, upon pretence of zeal for Christ and his Kingdom.
Luke, 9. 54, 55, 56. “When Christ was to go to *Jerusalem*, he sent
 “messengers before his face, and they went and entered into a Vil-
 “lage of the Samaritans to make ready for him. And they did not
 “receive him, because his face was as though he would go to *Jeru-*
 “salem, and when his Disciples *James* and *John*, saw this, they
 “said, Lord wilt thou that we command fire to come down
 “from Heaven, and consume them, even as *Elias* did? But he tur-
 “ned, and rebuked them and said, ye know not what manner of
 Spirit

“ Spirit ye are of. For the son of man is not come to destroy mens lives, but to save them. In which resolution our Saviour condemns the motion of *James* and *John*, to have fire come down from Heaven, to destroy the Samaritans, for their not entertaining of Christ, in imitation of *Elias*, out of zeal for Christ; because it was not out of the same Spirit that *Elijah* had, nor agreeable to the end of Christs coming, and his Gospel, which were *not to destroy mens lives, but save them*. Now then the Doctrine of *Quinto-Monarchians*, which urgeth their smiting work, which tends to the destroying of mens lives, and not the saving of them, out of a zeal, as they conceive, for Christ and his Kingdom, though there be no other then a private, or rather an haughty factious Spirit in them, is contrary to Christs resolution, and therefore indeed damnable and Antichristian. Nor hath it indeed in Christ, or his Apostles Doctrine, or example any warrant; but is an imitation of that pernicious use of the later Jewes, which was taken up in a perverse imitation of *Phinehas* his act *Numb. 25. of Elias, 1 Kings 18. 40. 2 Kings 1. 10.* and some others, out of zeal for their Law, without Authority, to destroy those things and persons, which they judged contrary thereto, as in the stoning of *Stephen, Acts. 7. St. Paul Acts, 14. 19. &c.* In which they were carried furiously, and violently without any legal judicial proceeding, hearing and sentence by Authorized Judges; which caused so many seditions, and such outrages, as at last provoked the *Romans* to make a most horrid destruction of that people, and ruin of that state. To which the *Quinto-Monarchians* opinion, and practise hath been too like, and, if not stayed, would bring the like effect on Church and State with us. The other determination is that of our Saviour in the case of *Peters* drawing his sword to rescue Christ in the garden from the Soldiers, which came to take him, and striking a servant of the High Priests and smiting off his ear, which our Saviour disallowed, bidding him to put up his sword again into his place: for all they that take the sword shall perish with the sword, *Matth. 26. 52.* where our Lord, who had bid them buy swords, *Luke, 22. 36.* a little before, yet forbids the drawing of it, and smiting off the ear of a servant of the High Priest, though it were out of zeal for him, it being against an Officer by a person without Authority declaring the evil consequence, which would follow on such usage of it. Now the *Quinto-Monarchians* smiting civil powers out of pretended zeal for Christs Kingdom without any authority in a furious heart of spirit is much more apparently contrary to Christs resolution in *Peters* case, and therefore is censured justly to be damnable and Antichristian.

§ 9. *Quinto-Monarchians Doctrine of smiting civil powers urgeth to resisting of evil and self-revenging forbidden by Christ and his Apostles, and to most horrid Murthers, and great confusions.*

A Sixth argument against the Doctrine of smiting civil powers, in order to the setting up of the Fifth-Monarchy, is taken from those texts of scripture, which forbid resisting of evil and avenging ourselves. Our Lord Christ. *Matth. 5. 38, 39.* reciting out of the Law of *Moses* words interpreted, as allowing retaliation of wrongs with the like, as those who threaten to others, that they will give them as good as they bring, he on the contrary tels his Disciples, "But I say unto you, resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also. Which is not to be understood simply and absolutely, as if that turning the cheek were to be done alwayes in the act it self: But in a comparative sense, rather than make a brawl or fight, take further injury signified by the proverbial phrase of turning the cheek: now if Christians be forbidden to fight, when they are injured, to recompense evil for evil, then much more are they forbidden, being private persons, to whom the sword is not committed, of their own accord to begin a War even with superiors, and to proclaim it in order to procuring of good, as the *Quinto-Monarchians* Doctrine moves Saints to. Like-wise *St. Paul, Rom. 12. 17.* "Recompense to no man evil for evil" v. 19. Dearly beloved avenge not your selves, but rather give place unto wrath: for it written, vengeance is mine, I will repay" it saith the Lord, v. 21. Be not overcome of evil, but overcome evil with good. *1 Peter, 3. 9.* Not rendering evil for evil, or railing for railing: But contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing: When *David* had cut off *Sauls* skirt, his heart smote him, and he said unto his men, the Lord forbid that I should do this thing unto my Master the Lords annointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord, *1 Sam. 24. 5, 6.* The Lord judge between me and thee, and the Lord avenge me of thee, but mine hand shall not be upon thee. As saith the Proverb of the Ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. v. 12. 13. And *David* said to *Abigail*, blessed be the Lord God of *Israel*, which sent thee this day to meet me, and
blessed

“blessed be thy advice, and blessed be thou, which hast kept me this
 “day from coming to shed blood, and from avenging my self with
 “mine own hand, 1 Sam. 25. 32, 33. Which shew, that herein both
 in the old and new Testament holy persons agree, that a King is not
 to be smitten though in hostility without cause, by any of his Sub-
 jects, though he were anointed to be King after him, that revenge of
 injury, oppression or persecution, though it extended to the slaying
 the Lords Priests, & to an endeavour to slay the annointed Captain
 of the Lords Host, is not to be attempted by a private person or
 subject, but to be referred to the Lord. Therefore the Doctrine of
Quinto-Monarchians, urging subjects and private persons to smite
 their superior civil powers, and to avenge the supposed injuries and
 persecutions of Saints by their own hands, is contrary to Christ's,
 his Apostles, and *Dauids* determinations in the holy Scriptures, and
 consequently damnable and Antichristian.

That which I find alledged for their practise, is in these words,
 “The Banner of truth displayed, p. 59. All the blood of Gods
 “people is found in *Babylon*: For they (*i. e.* her civil powers *Revel.*
 “16. 6, 6.) have shed the blood of the Saints and Prophets, *Rev.* 17.
 “6. ch. 18. 24. and 19. 1. *Jer.* 50. 14. now therefore God by way
 “of recompence and retaliation, hath ordained, that the Saints
 “shall be his instruments by which he will execute his vengeance
 “upon the powers of the world, who are all of them murtherers:
 “accordingly God commands his people (and 'tis their duty to o-
 “bey) to reward *Babylon* double as she rewarded them; yea, and
 “double unto her all those plagues, deaths and stripes, that she
 “hath inflicted on you, *Revel.* 18. 6. and they shall give her blood
 “to drink, and she shall be burnt with fire, for strong is the Lord
 “that judgeth her.

Wherein many things are taken as granted which are false, and
 the whole (if it were granted) would be insufficient to acquit them
 from guilt of opposing Christs precepts in that way of recompence
 and retaliation, which they incite to. 1. *That all the powers of the*
world are murtherers. Which proposition contains such a crimina-
 tion as God only is fit to charge them with, if it were true, sith he
 only knows all the powers of the world, and is privy to all their
 thoughts, designs and actions. 2. *That the civil powers of the world*
are Babylon, or her civil powers. Now *Babylon* is termed the great,
which shall become the habitation of Devils, *Rev.* 18. 2. and, I think, it
 is undoubted with all sorts of Writers and intelligent persons, that
Babylon the great there meant is the same with the woman, *Rev.* 17. 4.

termed v. 1. "The great whore, upon whose forehead was a name, written, *Mystery, Babylon the great, the mother of Harlots, and abominations of the earth* v. 5. *which is interpreted* v. 18. And the woman which thou sawest, is that great City which reigneth over the Kings of the earth. Which commonly those who are acquainted with the Histories of the times, in which St. John received his Revelation, even Papists themselves, do take to be *Rome*, known to be the only City *which sate on seven mountains* as v. 9. is expressed and *reigned then over the Kings of the earth*. But how all the powers of the world now in being, or the Nations of *Europe*, even the Protestant should be *Babylon* or her civil powers, or, as elsewhere they say, the streets of that great City, and *Rome-Babylon*, is unintelligible to me. *Rome* it self, and that which is called the Patrimony of St. Peter, and the territories in *Italy* now subject to the Pope may be termed *Babylon*, and the Civil powers therein may be termed her Civil powers, and perhaps all the territories subject to the Pope in Ecclesiastical affairs may be meant by the streets of the great City mentioned Revel. 11. 8. because they yield subjection to the Roman Pope in spirituals. But how the States which do reject the Pope's power in Temporals, as the King of *France*, or the Duke and Senate of *Venice*, who stood out against Pope *Paul* the fifth, when he interdicted them, because they would not repeal their Laws, or release their prisoners though Ecclesiasticks, should be termed the civil powers of *Rome-Babylon* is not ealie to be understood; much less, how the Kings of *England*, *Denmark*, *Sweden* and such other Protestant States, Nations and Princes as have rejected the Popes jurisdiction and authority, both in civil, and Church matters, and impose oaths of disclaiming the Popes supremacy in Spirituals, and their authority in Temporals through their Dominions on their Subjects, should be nevertheless the civil powers of *Babylon*, and their Countries the streets of the great City *Rome-Babylon*, is it conceivable by me. If the Predecessors of these did subject themselves to the Pope in former ages, yet they are not therefore termed *Babylon*, but Kings of the earth who commit fornication with her, and give their power to her; but neither of these can be said of those Princes, though Successors to them, who have abandoned the Popes errors and corruptions in Religion, and his jurisdiction wholly.

3. It is suggested, that "all the blood of Gods people is found in *Babylon*: For they (i.e. her civil powers Rev. 16. 6, 7.) have shed the blood of the Saints and Prophets, Rev. 17. 6. ch. 18. 24. and 19. 1. Jer. 50. 14. And it is true that Jer. 50. 14. it is said, "put

“ put your selves in array against *Babylon* round about ; all ye that
 “ bend the bow, shoot at her, spare no arrows, for she hath sinned
 “ against the Lord. But this is not meant of *Rome-Babylon*, nor of
 her civil powers, but of *Babylon in Chaldaea* many thousand miles di-
 stant from *Rome*, and long before these daies, or *St. Johns*, wasted.
 And yet it is not said of that *Babylon* that it shed the blood of the *Saints*
 and *Prophets*, though I deny not she is charged with the blood of the
Inhabitants of Zion, *Jerusalem-Israel*, *Jer. 51. 35. 49.* It is rather
 charged on *Jerusalem* by *Christ*, that “ she killed the *Prophets* and
 “ stoned them that were sent unto her, that upon her might come
 “ all the righteous blood shed upon the earth, from the blood of
 “ righteous *Abel*, unto the blood of *Zacharias Son of Barachias*,
 “ whom ye, *saint Christ*, slew between the Temple and the Altar,
Matth. 23. 34, 35. 37. It is said *Rev. 16. 4, 5, 6.* “ And the third An-
 “ gel poured out his vial upon the Rivers and Fountains of waters
 “ and they became blood. And I heard the Angel of the waters
 “ say, thou art righteous, O Lord, which wast, art, and shalt be, be-
 “ cause thou hast judged thus : For they have shed the blood of
 “ Saints and Prophets, and thou hast given them blood to drink,
 “ for they are worthy. And it is most probable (though there be
 that conceive the *Rivers and Fountains of water* to have been the
 Cities and Provinces of the *Roman Empire* under the *Pagan Empe-*
 rors, and that to them is ascribed the shedding of the blood here
 mentioned) that this is meant of the *Papal Empire*, sith it is the
 same which is charged on the woman, *Revel. 17. 6.* and *Babylon Rev. 18.*
24. who must be different from *Rome Pagan*, by reason of the things
 said *Rev. 17. 10, 11, 12.* concerning the “ ten Kings, which had
 “ then received no Kingdom, when *St. John* received this Revela-
 “ tion, but should receive power as Kings one hour with the Beast,
 “ & have one mind, & give their power and strength unto the Beast:
 which could not be understood of the *Roman Pagan Emperors*, who
 received not power and strength from Kings, but gave power to
 them so, as that they ruled under them by their power, and there-
 fore is to be interpreted of later times ; which the event shews to
 be most probable to have been the times, wherein the Kings of
Europe having divided the *Roman Empire* into ten Kingdoms did
 yet all of them sooner or later adhere to and support the *Papal*
 Dominion ; which brought in errors, heresies, idolatries and super-
 stitions, which have, and yet do corrupt the western Churches, and
 for maintenance of which a sea of blood hath been shed by the in-
 stigations of *Friers, Jesuites* and other *Emissaries of Rome.* Upon
 these

these especially *Brightman*, *Mede*, and some others, conceived the third vial to be poured out. But all are so far from making the *Rivers which shed the blood of the Saints and Prophets, to whom blood was given to drink* to be the Civil powers; that *Brightman* makes the pouring out of this vial to have been begun by *Q. Elizabeth* and the Parliament 1581. making the reconciling of the English Subjects to *Rome* a capital offence, and makes the then Lord Treasurer *William Cecil* the *Angel of the Rivers*, by reason of the book put forth by him termed the *English Justice*, wherein the putting to death of Romish Emiffaries is defended. Which is also the opinion of *Mede*, though he add also “the memorable overthrow of the Spaniard in “1588. the English and the Dutch (whom *Robert Parker* conceives “resembled by the Angel of the waters as seated in a watery Coun- “try) by sea and land, abundantly pouring out the Cup of the mighty hand of God. But be the civil powers the shedders of the “blood *Act. 16. 6. and 17. 6. and 18. 24. and 19. 2.* yet it can with no colour be charged on those civil powers, that have not in obedience to the Pope acted this tragedy, but have opposed it, and avenged the blood of the Saints by execution of just laws made against the Instigators and actors in the shedding of the blood of Protestants. I cannot take upon me to absolve the civil powers from the guilt of shedding the blood of Saints and Prophets, as being ignorant how far any have been actors therein, or connived thereat; nor do I know what Gods way may be of imputing the blood-shedding of Saints and Martyrs, though by Ancestors hundreds of years ago, upon the posterity succeeding. Christs sentence against *Jerusalem*, *Matth. 23. 34, 35. 37.* makes me astonished, and to say as *David Ps. 119. 120.* “My flesh trembleth for fear of thee, and I am afraid of thy Judgments, and with *Daniel ch. 9. 8.* to say, “O Lord “to us belongeth confusion of face to our Kings, to our Princes, “and to our Fathers, because we sinned against thee; Yet hoping that the Princes and people of these Nations have been humbled, and are before God at this day for the evils committed by their forefathers under the Papacy, I must I may add with *Daniel v. 9.* “To the Lord our God belong mercies and forgivenesses, though “we have rebelled against him. Sure I am it is a bold presumption which the *Quinto-Monarchians* have no warrant for, to charge the blood of Martyrs, shed long before their times, on the civil powers of this Generation, unless they were privy to some overt act, whereby they have showed their approbation of it, and their readiness to tread in the same steps.

4: It is said, that "therefore God by way of recompence and
 "retaliation, hath ordained, that the Saints shall be his instrument
 "by which he will execute his vengeance upon the powers of the
 "world, who are all of them Murtherers: Accordingly God com-
 "mands his people (and tis their duty to obey) to reward *Babylon*
 "double, as she rewarded them; yea, and double unto her with
 "all those plagues, deaths and stripes, that she hath inflicted on
 "you, *Revel. 18. 6.* And they shall give her blood to drink, and
 "she shall be burnt with fire, for strong is the Lord that judgeth
 "her. To which I reply. 1. that all this runs upon a palpable
 mistake, that the powers of the world, or the civil powers, are the
Babylon, which is to be rewarded double, Rev. 18. 6. whereas it is ma-
 nifest that the *Babylon to be rewarded double*, is that great mighty ci-
 ty. v. 10. out of which Gods people are to come. v. 4. which is to be
 utterly burnt with fire; though the inhabitants are also included,
 whose sins reached up to Heaven. v. 5. Glorified her self. v. 7. yet the ci-
 vil powers of the world cannot be meant there, sith it is said. v. 9.
 "And the Kings of the earth, who have committed fornication
 "and lived deliciously with her, shall bewail her, and lament for
 "her, when they shall see the smoke of her burning, standing afar
 "off, for the fear of her torments. 2. It is another mistake "as if
 "God had ordained that the Saints, or Gods people, without any
 "other circumscription should be his instrument, by which he will
 "execute his vengeance upon *Babylon*. For though it be spoken to the
 people of God, *Revel. 18. 6. To reward Babylon as she rewarded them,*
in the cup she hath filled, fill her double, yet it be said, *Revel. 17. 16.*
 "And the ten Horns which thou sawest upon the Beast, these shall
 "hate the Wnore and shall make her desolate, and naked, and shall
 "eat her flesh, and burn her with fire. For God hath put in their
 "hearts to fulfill his will, and to agree, and give their Kingdom
 "unto the Beast, until the words of God shall be fulfilled. Whence
 it appears, that it is so far from truth, that the civil powers of the
 world are *Babylon*, and are to be destroyed in order to *Babylons*
 downfall, that they are distinct from *Babylon*, so as to stand a far
 off and lament her some of them, and others are to be instruments
 of burning her with fire. And therefore although the people of God,
 which are to come out of *Babylon*, those who are with the Lambe, called
 faithful and chosen, *Rev. 17. 14* may be with the Kings that burn her,
 and being escaped out of *Babylon*, may be instrumental to its destru-
 ction, being joyned with the Kings, yet it doth not appear, that God
 hath ordained the Saints, who are only private men, and no Kings,
 I shall

shall do it by themselves, by their own power, but in conjunction with them or subordination to them, and therefore in the executing of vengeance on *Babylon*, there will be execution by the civil powers of the world, not upon them, and Saints are bound in order to this smiting work, to maintain civil powers, not to smite them, or separate from them. 3. Though the words, *Revel. 18. 6.* be in the Imperative mood, yet it doth not thence necessarily follow, that it is *Gods command to his people, which it is their duty to obey*, or else they sin against God, to reward *Babylon*, but it may be understood as a prediction of what should be, not as a command of what ought to be done by them as their duty, as the like expressions, *Jerem. 50. 2. 14, 15. 21. 26, 27, 28, 29.* (which are imitated *Revel. 18. 4. 6. Revel. 19. 17. Isai. 56. 9.*) are to be expounded, or as a permission allowing a person to do it, as when *St. Paul* saith, *1 Cor. 10. 27. Whatsoever is set before you, eat, asking no question for conscience sake*: which doth not injoyne them to eat whatsoever was set before them, so as that, if they did not eat, it would be their sin; for then they should be required to be gluttons; but is an indulgence to them, allowing them liberty to eat as a thing not unlawful, but indifferent, which, unless further admonished, they might eat without scruple of conscience. 4. That it is not a command to the people, who did come out of *Babylon*, nor their act to reward double to *Babylon*, and fill to her double, but a prediction of what shall be done by others, may be gathered in that the reward to them, is to be construed to have been the slaughter of them, and the cup, which *Babylon* filled, was the cup of blood, which she was to drink of, *Revel. 16. 6.* now then those persons who were rewarded, to whom this cup was filled by *Babylon*, are such as had been put to death by *Babylon*, and therefore could not reward her double, or fill her double in the cup which she hath filled, unless they were raised from the dead, and consequently could not be the same individuals, who are invited to come out of *Babylon*, *Revel. 18. 4.* 5. Upon this consideration it is also probable, that the rewarding, and filling, *Revel. 18. 6.* is ascribed to the Martyrs killed, because God did it by reason of the cry of their blood, which is intimated by the words, *v. 20. Rejoyce over her, thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her*, and other words, *Revel. 11. 18.* do intimate the same. Which, if true, is nothing to the smiting work of the *Quinto-Monarchians*, by military power turning their *Plow shares into swords*: but only intimates the efficacy of the blood of Martyrs to bring divine vengeance on *Babylon*. 6. But were it granted; that the people of God

invited

invited to come out of Babylon, Revel. 18. 4. were the same numerical persons, who are commanded to reward Babylon double, and to fill her double in the cup, which she hath filled, and they are to do this by smiting with the sword; yet this is nothing to the *Fifth-Monarchy-Men* in England, unless they should be in Babylon at that time, when Gods people should come out of her, and did so come out of her. And therefore there is no command, Revel. 18. 6. for them to smite till then, but they are to put up their sword into the sheath, and to lead a quiet and peaceable life in all godliness and honesty under their Governors, else they will be guilty of resisting and self-revenging condemned by Christ and his Apostles, which was to be proved.

§ 10. *Quinto-Monarchians Doctrine tends to murder, and ruine of humane society.*

Hence also a seventh argument is deduced, that the smiting work, to which the Doctrine of *Quinto-Monarchians* incites, is wilful murder, yea the most horrible murder that ever was, except his, who was a murderer from the beginning, John 8. 44. or theirs, who crucified the Lord of glory; For it incites to a professed smiting, and spoyling of all the civil powers on earth, even those to whom they are bound to be subject by all Lawes of Religion, nature, country, and reason, and to act these things with all extremity, out of imagined zeal for Christ, which if it be not according to knowledge, is a fire of Hell, which will hardly be ever quenched, and in prosecution thereof to smite those who resist them, which must of necessity be all those who adhere to civil powers, who will be doubtless the most conscientious Saints on earth, and the greatest part of mankind, which must needs be wilful Murder and Robbery, if they have no warrant to do it. But they have none; neither, Revel. 18. 6. nor any other scripture, or Revelation of God, that we or they do know, nor Lawes of nature, or men do in the least warrant, or permit it, but all condemn it. And therefore if they should be permitted to act their design (which God forbid) there would be more destruction and wasting, than ever yet was made by men since the world began, and more truly they might be termed Babylon, in whom the blood of the Saints is found, than any civil powers yet extant; now murder makes persons the Children of the Devil, there being no sin more resembling him, John 8. 44. Whosoever hat-

eth his brother is a murderer; and ye know (saith St. John, 1 Epist. ch. 3. 15.) That no murderer hath eternal life abiding in him, therefore such are no Saints, but Antichristian, and the Doctrine moving to it is damnable and Antichristian.

To which I shall add an eighth argument taken from the direful effects, to which the *Quinto-Monarchians* Doctrine of overturning and smiting civil powers and Lawes tends, which are all the miseries which anarchy and confusion brings on the world, even to the destruction of the Church of Christ on earth, or rather according to the project they propound, humane society, if not the extirpation of mankind. For by taking away civil powers, safety of persons, and all comforts of life are either taken away or much endangered. When the Prophet *Isaiab* threatned calamity to the people of the Jewes, *Isai. 3. 1, 2, 3, 4, 5.* He tels them, "the Lord, the Lord of hosts doth take away the mighty man, and the man of War, the Judge, and the Prophet, and the prudent, and the ancient, the Captain of fifty, and the honourable man, and the Counsellor, and the cunning Artificer, and the eloquent Orator, and I will give Children to be their Princes, and Babes shall rule over them, and the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. Whereby it may be perceived that God took it to be a curse next after the taking away the stay, and the staff, the whole stay of bread, and the whole stay of water to take from the Jewes their Rulers, Teachers, Nobles, Scholars, and therefore there cannot be a greater calamity to a people, after the destruction of the fruits of the earth, whereby famine comes than to smite time their civil powers, and eminent persons, who have been the Protectors, and Guides of the people. For then people become Murderers and Robbers one of another, and all places are filled with fears, dangers, cries, and miseries of all sorts. The evils we have felt in our own civil Wars, shew what misery it is to have Soldiers rule, and not Princes and Judges. And yet the evils we have seen are small, in comparison of what the Jewes felt by the factions there, when *Jerusalem* was besieged by *Titus*; But the evils, which would come on the world by the insurrection of the *Quinto-Monarchians*, if their project did take place, would far exceed them, their design being an universal destruction of them that oppose them in all the world, and when the conscience is perverted, there being no stay to mens furious zeal. If any say, that they would only smite oppressors of the Saints, I
reply,

reply, by their own rules they are bound to, “separate from those
 “Churches which are select and more pure, as being seemingly re-
 “fined, which are the gathered in pastoral way (reducing things
 “to primitive practise) so far as they are corrupted and adulte-
 “rated, and found opposers of the Kingly office of Jesus Christ, in
 “and over the whole world, and more especial in the administra-
 “tion of this part or dispensation of that Kingdom, to wit, that of
 “the Stone, or War against his enemies (for even in this genera-
 “tion there be a sort of people, and those we hope godly, that do
 “acknowledge & wait in the expectation of the later, yea and hold
 “forth the personal appearance of our Lord as King, yet never-
 “theless oppose, and deny, and quite leap over this Stone and its
 “work, thereby endeavouring to render the Saints useless and un-
 “capable of destroying *Babylon*) which must make way, and with-
 “out which we cannot attain to the peaceable, and more glorious
 “administration of this Kingdom, by removing those Mountains,
 “Hills, and powers of darkness, which do oppose and hinder it.
 “*Banner displayed* p. 75. There are no Churches (or at leastwise
 “very few) of the pastoral way in these Nations, or elsewhere,
 “but have something of Antichrist in them, having forsaken and
 “apostatized from the primitive and first love, and have, and do
 “in many principles and practises, strike hands with the interest
 “of Antichrist, and mystery of iniquity, *2 Thes. 2. 3, 4.* p. 79. We
 “account it a duty for the Saints to separate from all the forms,
 “practises, doctrines, and spirit of the Antichrist in the world, in
 “their brethren, in the Churches, &c. And to be plain, we ac-
 “count him, and that spirit which either in act or deed wilfully
 “and obstinately denies the smiting work of our Lords Kingdom
 “Antichristian; inasmuch as that such would alwaies have Christ,
 “his Saints, his cause, in, and on the earth a sufferer: but the
 “scripture clearly manifesteth the contrary, p. 81, 82. now then, if
 men be they never so holy, “as they hope a sort of people be who
 “oppose, deny, and quite leap over the Stone and its smiting;
 (as they confess *there are no Churches, or very few of the pastoral way*
in these Nations and elsewhere, but have opposed them) yet are Anti-
 christian, they by their principles are to smite them, and so must
 oppress Saints as well as others. And if any Saints be civil powers,
 Ecclesiastical Rulers, Governors in Corporations, Graduates in
 Universities, Pastors in Churches, (as no doubt thousands are who
 love the Lord *Jesus*, and wait for his appearing and Kingdom) yet
 these must be smitten too. And who can secure in such confusions

as would arise upon the *Quinto-Monarchians* smiting work, any man, yea of their own party, from violence, and slaughter, when there is nothing but rage in private persons, whose proceedings are in heat of mad zeal, without any distinction by legal trial and just judgment, or certain Rule? Sure no Tyrants have ever done more mischief than this way of the *Fifth-Monarchy-Men* would do, if it were prosecuted, nor is any doctrine more hellish, Antichristian and damnable than this, that tends to overthrow all the civil powers, Lawes, Doctrines, Forms, Degrees, Offices in Church and State, which these term *the Spirit of Antichrist in the world*. And if it were supposed, that these furious zelots should accomplish their design, after the mixture of hypocrites, and the rabble of the worst, & most foolish men, who could hope there would be any peace, good order or justice in the world, or any remainder of sober men? The world would be an *Acheldama*, or *field of blood* (which they impute to *the Nations of Europe, even the Protestant*) and the prevailing persons (to use their own phrase) *Blood-Monsters*, and instead of a visible Kingdom of Christ in the earth a solitude, *Chaos, tohu vabohu*, as was afore the first creation, and the Kingdom of Antichrist, or the Devil would be set up under pretence of making Christs enemies his footstool. What Lawes, Order, or Rule, tending to further Religion, or Righteousness, can any expect from men of such canterized consciences as not to discern the mischievousness of such doctrine and practises as these have vented, especially after they have inured themselves to shedding of blood and rapine with extremity?

§ 11. *The 9th and 10th arguments against the smiting work of Quinto-Monarchians from the meekness, peaceableness, and patience of Saints.*

TO these arguments, which have been confirmed, I shall add a ninth taken from the opposition of spirit and practise, which their doctrine begets to the precepts of meekness and peaceableness, which the Gospel requires of Christians, and to which it assigns blessedness. Our Lord Christ in his sermon on the Mount, *Matth. 5. 5.* saith, *Blessed are the meek: for they shall inherit the earth. v. 9. Blessed are the peace-makers: for they shall be called the Children of God. v. 22.* He forbids rash anger, contemptuous speech and opprobrious language.

v. 23, 24, 25. requires speedy endeavours of reconciliation with adversaries; nor is it any thing against this precept of Christ that he tels us, *Luke, 12. 49. 51. I am come to send fire on the earth, and what will I, if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division.* For these expressions do not shew his approbation of division, but his foresight of it, not as a thing which he affected, or as a thing desirable of it self, or which he studied to promote, but as a thing which he knew was unavoidable in the event, that while he endeavoured to promote the truth of the Gospel by accident divisions would follow, not from his doctrine, which was the Gospel of peace, but through the perverseness of mens spirits, who would oppose it. But that it was the will of Christ, that all Christian Saints should be meek, and peaceable appears from the many precepts injoyning them in the Apostles writings, *Rom. 12. 18. "If it be possible as much as lieth in you live peaceably with all men, Rom. 14. 17. For the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy Ghost. v. 19. Let us therefore follow after the things which make for peace. Gal. 5. 19, 20. The workes of the flesh are hatred, enmities, variance, wrath, strife, seditions, divisions or factions. v. 22. 23. The fruit of the spirit is love, joy, peace, meekness. Heb. 12. 14. Follow peace with all men. James 3. 17. "The wisdom that is from above is first pure, then peaceable. v. 18. "And the fruit of righteousness is sown in peace of them that make peace. 1 Pet. 3. 10, 11. He that will love life and see good daies, let him seek peace and ensue it.* From hence I argue, that doctrine is damnable and Antichristian, which is opposite to Christs, and his Apostles commands, approbation, and beatification concerning meekness and peaceableness: But such is the doctrine of the *Quinto-Monarchians*, which stirs up enmities and hostility among men, teacheth separations from men, even such as they hope are godly, from Churches, gathered in a pastoral way, reducing things to primitive practise; and breaths out nothing but Wars, and smiting of all that denie or oppose their smiting work, which are as contrary to meekness and peaceableness, as hot to cold, black to white. Therefore their doctrine is damnable and Antichristian. Nor can they be acquitted by alleging such texts as, *Psal. 139. 21, 22. and 137. 9. Amos. 5. 15. Hab. 2. 6, 7, 8. Revel. 17. 16.* unless they can shew all civil powers extant, and those, whom they hope to be godly, Churches gathered in a pastoral way reducing things to primitive practise, yet count enemies to Christs Kingdom, because they oppose that which these

call the smiting work of the Stone, to be indeed haters of God, and *Babylon*, and also that these are the Stone, or the ten *Horns* that are to hate the *Whore*, and make her desolate. Till this be done (which I expect to be done at later *Lammas*) we may say as Christ did, ye know not what spirit ye are of: or rather determine, that they are indeed of an Antichristian, or Diabolical spirit,

For a further enforcing of this argument I shall adjoyn a tenth, taken from those many texts of scripture, especially in the New Testament, which both require patience in the Saints, and assigne blessedness to it, and make suffering the portion of the Saints, and necessary to their entrance into the Kingdom of God, & that to continue till Christs coming, *Matth.* 5. 10, 11, 12. "Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, rejoyce and be exceeding glad: for great is your reward in Heaven, *Luke* 21. 19. In your patience possess your souls, *Acts* 14. 22. *Paul* and *Barnabas* confirmed the souls of the Disciples, and exhorted them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God. *2 Thes.* 1. 4, 5. So that we our selves glory in you in the Churches of God for your patience and faith in all your persecutions, and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. *2 Tim.* 3. 12. Yea and all that will live godly in Christ Jesus shall suffer persecution. *Heb.* 12. 6. Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receives *James.* 1. 4. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *James.* 5. 7. Be patient therefore, brethren, unto the coming of the Lord. Hence I argue, those who teach smiting, when Christ and his Apostles teach patience, those who count them Antichristian, who would have Christ, his Saints, his cause in and on the earth a sufferer, though Christ, and his Apostles call it Christian to suffer, and require patience until the coming of the Lord, these teach doctrine, which is indeed damnable and Antichristian. But so do the *Quinto-Monarchians*, as may be seen before *Seet.* 2. Therefore the doctrine of their smiting work is damnable and Antichristian.

§ 12. *The Eleventh and Twelfth arguments from contrariety to the Martyrs agreement with Papists.*

THIS also leads us to an eleventh argument, which is from the constant profession of the Saints and Martyrs, in all ages, that they were to suffer for the Kingdom of God, not to fight for it, so speaks St. John, Revel. 1. 9. "I John who also am your Brother, and companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the Testimony of Jesus Christ. Where he makes these conjunct *the Kingdom and Patience of Jesus Christ*, and styles himself their *Brother and companion in Tribulation and in the Kingdom and Patience of Jesus Christ*, therefore he took all that were Brethren to be companions therein, and these to be conjoynd together. This was the profession of the Saints, in the times of the ten great persecutions, as may be seen in the writings of *Justin Martyr, Tertullian, Cyprian*, and such as wrote Apologies for the Christians, and the *Acts and monuments of the Church*; which relate their practise futeable to their profession; even when they were armed, and were a considerable part of the Emperors Armies, yet exposed themselves rather to butchery, than they would attempt to fight. Yea when the Beast was risen, to whom the Dragon gave his power, and his seat and great authority, from which time, as is shewed before. Sect. 4. the *Quinto-Monarchians* make civil powers not to be the Ordinance of God, but *Antichristian*, and the Ordinance of Hell; yet the Holy Ghost foretels not the smiting work of the Stone, or turning their Plowshares into Swords, for the pulling down civil powers, and setting up the fifth Kingdom on earth, but saith, Revel. 13. 10 *He that killeth with the Sword must be killed with the Sword. Here is the patience, and the faith of the Saints.* Which shewes that even they were not to set up the Kingdom of Christ by fighting, but by patience and faith. And Revel. 14. 12. after the prediction of the fall of *Babylon*, and the daughter of those "who worship the Beast and his Image, and whosoever receiveth the mark of his name, it is added, "Here is the patience of the Saints: Here are they that keep the Commandments of God, & the faith of Jesus, shewing that even in those times the Saints would patiently suffer, not avenge themselves by smiting, or by destroying civil powers seek to set up Christs Kingdom on earth, the contrary whereto is taught by the *Quinto-*

Monarchians, and thereby the generation of the just even the holy Martyrs their profession and practise, is condemned, which is damnable and Antichristian.

On the other side (which yeilds a twelfth argument) these tenants of the smiting of civil powers to set up Christs Kingdom tend to the justifying, or countenancing of the Popish, former and later doctrine and practises, wherein they have challenged and usurped a power over Emperors, and Kings; to depose, and deprive them of life, when they have opposed the Popes Authority, or the Roman Church and Religion, which opposition was comited by them to be against the Kingdom of Christ; and thought *in ordine ad spiritualia*, as they spake, they might dispose of their Kingdoms as the Vicars of Christ, and visible Monarchs of the Universal Church. Which things these Fifth-Monarchy-Men count *Antichristian*; and therefore their teaching and doing the like upon pretence of setting up of Christs Kingdom on earth, is by parity of reason, there being not better proof for the one than for the other, damnable and Antichristian.

§ 13. *The smiting work of Quinto-Monarchians is grounded on falsities, or uncertainties concerning the agents, means and time of smiting mentioned; Dan 2. 34. 44. 45.*

Hitherto I have prosecuted those arguments against the *Quinto-Monarchians* doctrine and practise which shew it to be damnable and Antichristian in respect of the act it self of smiting civil powers; I shall add further more arguments against them, shewing the fallity and uncertainty of those grounds and principles, on which their determinations concerning separation from & smiting of civil powers rest. The first whereof is, that *afore the Fifth-Monarchy be set up, and in order thereto, afore Christs coming all civil powers, that are now extant as part of the fourth Monarchy, are to be disannulled.* Which hath no foundation but in their own fancy, or hatred of the civil powers as withstanding their design. For it is said, *Revel. 17. 16, 17. That the Kings, which formerly supported " Babylon shall hate the Whore, " and shall make her desolate and naked, and shall eat her flesh and " burn her with fire. For God hath put in their hearts to fulfil his " will, and to agree, and give their Kingdom unto the Beast, until the*

“the words of God be fulfilled, and Revel. 18. 9. It is said, *That the Kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning*: which shewes, that Kings, even those that have joyned with Babylon, shall remain after her fall, yea and some Kings shall be the instruments of her destruction. And the Apostle 1 Cor. 15. 24. tells us, *Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all Rule and all Authority and Power*. Which words plainly intimate that afore the end, when Christ shall deliver up the Kingdom to God even the Father, all Rule and Authority and Power shall not be put down. Which may be also gathered from Revel. 11. 15. where it is said, “And the seventh Angel sounded, and there were great voices in Heaven saying, the Kingdoms of the world are become the Kingdoms of the Lord and of his Christ, and he shall reign for ever and ever, which is said v. 18. *To be the time of the dead that they should be judged*; and therefore till that time there shall be the Kingdoms of this world, and consequently civil powers.

A second is, *That civil powers are to be dissolved by men*. Whereas this is still asserted in Scripture as Gods prerogative, that *the most High ruleth in the Kingdom of men, and giveth it to whomsoever he will*, Dan. 4. 25. 32. 34, 35. and 5. 21. And even in the business of the fourth Monarchy, the stone that is said to smite the image upon his feet, is said to be cut out of the mountain without hands, Dan. 2. 34. 45. which is more likely to be meant of Christ, who was cut without hands out of the mountain, that is, without natural generation as other men, whether by the Mountain be meant Eternity, or Heaven, or the Roman Empire, or the Universe of human kind, as I conceive, then of any other man or men. And if it be meant of the Kingdom, as v. 44. doth expound it, that *it shall break in pieces and consume all these Kingdoms*, it must be meant in respect of Christ the King, whose dominion is set up by the God of Heaven, and not by men, and therefore take it any way agreeable to the Text, *the stones breaking in pieces and consuming all the Kingdoms* must not be expounded of Subjects, now calling themselves Saints, destroying civil powers, to which they are subject.

A third is, *That men shall dissolve civil powers by fighting with swords*, which is very false: For the stone that smote the Image became a great mountain and filled the whole earth; which if it be understood of Christs spiritual Kingdom, it smote the Image by preaching the Gospel, by which the power of the Idols, who ruled in those Kingdoms,

was cast down, and by it the stone became a great mountain and filled the whole earth; if it be meant of smiting hereafter, it is to be, as 2 *Thes.* 2. 8. it is said, that wicked one the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; or if it be meant of the Saints, as Mr. Thomas Parker conceives, "they are thus cut out by professed separation and victorious exemption without hands, that is, by the only power and finger of Almighty God, as it is interpreted, *Dan.* 2. v. 44, 45. Thus, saith he in his *Exposition of that Vision*, "they began to be cut out anno 1160 in the *Waldenses*, and continue so unto this day. And the extraordinary hand of God was seen therein, as the strange arising, growth, prevailing of them doth manifestly declare. But their absolute cutting out an exemption from the power of Antichrist, is that which is to be expected at the term of the slaughter of the two Prophets: when their rising by the power alone of God Almighty, without the help of man is thus described, *Revel.* 11. 11. And after three daies and an half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them: & they ascended up to Heaven in a Cloud, and their enemies beheld them. And the same hour was there a great Earth-quake, and the tenth part of the City fell, and in the Earth-quake were slain of men, or names of men (as in the Greek expounded by Mr. Mede, men of name) seven thousand, presently after which it followes, *The Kingdoms of the world, are become the Kingdoms of the Lord and his Christ.* Now be the Earth-quake, as Mr. Mede thinks, a great commotion of the Nations, and alteration of Politique Affairs, or something else, it is caused by Gods power either without man, or only by the witnesses and their testimony, and if the falling, and slaughter thereby be in whole, or in part, the smiting of the Stone, *Dan.* 2. 34. 44, 45. (as it is probable) it is not by fighting, sure not by such as overthrowes civil powers; for they shall be altered and be instrumental to destroy Babylon, *Revel.* 17. 16, 17. And therefore this (which is the hinge on which the smiting work of *Quinto-Monarchians* turns) being very uncertain, or rather very fallie, all their inferences thereupon must of necessity be groundless and unwarrantable.

A fourth is, that the smiting work ascribed to the Stone, shall be by the Saints, even those who are private persons, and that the civil powers shall be smitten by them, to which they are subject, But for this they having nothing but an obscure prophecy to rely upon, and it not agreeing with plain precepts, which forbid resistance to the higher powers

powers that are, this their impious Collection is deservedly to be exploded and detested.

A fifth is, that *this smiting work shall be done by the Saints afore Christs coming, and in preparation thereto.* But this agrees not with the Apostles words 1 Cor. 15. 24. where it is made Christs work to put down all Rule, and all Authority and Power, which will not be till the end, and then Christ, or his Father shall put all his enemies under his feet, which cannot be the work of the Saints. For one of the enemies is death v. 26. which none in his wits will say can be destroyed by *Quinto-Monarchian* Saints; they perhaps may bring death on themselves and others, but sure they cannot destroy death, who cannot raise from the dead. Besides the scripture makes the coming of Christ and his Kingdom comtemporary 2. Tim. 4. 1. therefore not to be effected by the Saints on earth, by any preparatory work of theirs.

A sixth uncertainty or falsehood, which moves them to so much zeal for their smiting work, is, that *they have fancied it to be the work of the present generation,* which Mr. Tillinghast much insists on in his Sermon on Matth. 16. 3. concerning the signs of the times; but upon how slender reasons may be shewed in what follows: sure when our Lord Christ made the time of his coming unknown to Angels and the son of man, and known only to the Father, Mark 13. 32. he would have us not be curious to know it, but watch, that we be not surprised by it. And sixth after all the labours of the learnedst and most prying inquirers all the Prophetical numbers about this thing of the ruin of *Babylon*, and Christs personal Kingdom on earth have been so uncertainly calculated, that mens expectations have been deluded, it is great rashness for any to pitch on a certain year or age, much more to attempt such audacious and horrid things, as the smiting of civil powers in a preposterous way which attempt of theirs becomes the more inexcusable, in that their own writing entituled, *The Banner of truth displayed*, shewed their uncertainty, and unresolvedness both in the manner, extent and time of this smiting work. For whereas they apply that of Dan. 2. 34, 35. 44, 45. concerning "the stones smiting of the great Image" "so that the Iron, the clay, the brass, the silver, and the gold was" "broken to pieces together, and became like the chaff of the" "sommer threshing-floors, and the wind carried them away, that" "no place was found for them: unto the Saints, even Gentile Saints smiting of all parts of the fourth Monarchy, all the civil powers of Europe, which they count *Roman, Babylon, and Antichristian*, yet

p. 40, 41. they make "the conversion of the ten horns, *Rev. 17. 16,*
 "17. to be one gradation of the stones growth, which although
 "they would not have to be the present powers of the ten horns,
 "nor yet multitudes of people in the ten horns, but some out of all
 "the ten horns, whom the Lord will have mercy on, shall be cho-
 "sen by Christ, in which respect it is said the ten horns; yet they ad-
 "mit that the powers of the ten horns (*which the text expressly v. 12.*
 "13. *terms* ten Kings, which had received then no Kingdom, but
 "receive power as Kings one hour with the Beast, who have one
 "mind, and shall give their power and strength unto the Beast, and
 "are according to them part of the fourth Monarchy to be utterly de-
 "stroyed) shall be subdued by the Saints; and as now they are An-
 "tichristian, and fight for the Beast against the Lamb, so shall they
 "become Christians, and fighters for the Lamb against the Beast,
 "which is utterly inconsistent with the "being broken in pieces to-
 "gether by the stones smiting, so as to become like the chaff of the
 "sommer threshing-floor, and the wind carry them away, that no
 "place be found for them, if the stones smiting them be their sub-
 "duing by the Saints. And for the time of the beginning of their
 "smiting work, which p. 46. they make "the ending time of the mysti-
 "cal numbers spoken of by *Daniel* and *John* for the accomplish-
 "ment of those great things which God hath declared by the
 "mouth of all his holy Prophets to be brought to pass in these la-
 "ter daies, *Dan. 12. 11. Rev. 11. 2, 3. 12. 6. and 13. 5.* which they
 "make a "great argument and quickning motive to the Saints to
 "look about them, and for the stone to arise and smite the com-
 "pléated Image, and break in pieces the iron teeth of the rave-
 "nous Beast, that so deliverance may be brought, *they grant*, this
 "thing which they lay down as a call to the stone is doubtful to most,
 "and p. 47. tell us, that in this particular their judgment and opinion
 "do most accord with *Mr. Tillinghast* his *Calculation*, according
 "to which those things named & spoken of to come to pass at the
 "end of those numbers, would in all likelihood have their accom-
 "plishment together with the said numbers the year of Christ 1656.
 "But the event disproving it, *they will not engage further therein*, but
 "set down other signs, which are signs only from themselves, and not
 "from any divine revelation, and yet p. 52. conclude, "This pre-
 "sent generation in which we live is the ending time of those my-
 "stical numbers forementioned, & the expiring time of Antichrist,
 "wherein God will begin to put a period to the Beasts tyranny and
 "powers: And therefore cannot but assert, that the consideration
 "of

“ of these things is a great call and motive to the stone to arise, and
 “ be doing, which work we call the fifth Kingdom in its first dispen-
 “ sation, preparing way for the second and more glorious dis-
 “ pensation; *But after mentioning* the compleat and effectual call that
 “ the stone shall have to be a clear light into that time it shall smite,
 “ and into the work of that time, together with power from on
 “ high, whereby it shall be emboldened and fitted to smite as afore-
 “ said; and also a fit and leading providence or opportunity pre-
 “ paring way for its breaking forth, with these golden characters
 “ of power, wisdom and glory: and then adding some examples of
 Gods former providence, they say; “ let the stone wait for the ac-
 “ complishment of these particulars afore it smite, & add their hum-
 “ ble conceit, *And then mind* those who at present are the gainfayers and
 “ embittered opposers (of this work, and yet hope and believe they
 “ are godly) of this their faith and hope, lest they split themselves
 “ upon this stone, becoming their rock of offence, and so their bo-
 “ dies and lives perish upon such an account in this day of common
 “ calamity that halteth upon the whole world. By which may be
 perceived their uncertainties in that, which they call their faith
 and hope, wherein those whom they believe to be godly oppose
 them, and their violence of spirit beyond all sobriety in moving
 persons so earnestly to that smiting work in this age upon no bet-
 ter grounds than their own conjecture, though they foresaw it
 would bring common calamity, and the bodies and lives of godly
 persons perish by reason of their opposition to this Stone, which
 shewes they were resolved to smite all that stood in their way though
 godly, as it fell out in the year 1660. Mr. Tillinghast in his first Ser-
 mon p. 26. saith, *the work of Christs Kingdom, the glorious beginning of*
it, shall be about the time of the Jewes coming in, and p. 39. saith, *the*
Lord make us wait on him for his own time, and yet, *Serm. 3.* gives
 signes of its being near even in this generation, which he makes it
 the duty of Saints to observe, though not one of the signes is from
 any Revelation of God, but from things which may happen and
 have without such signification, as he would put upon them. I
 omit what Mr. Mede in his *letter to Arch-Bish p Usher*, and in other
 writings and many others write of the mystical numbers in *Daniel*
 and in the *Revelation*, which I would not have slighted so as to give
 no heed to them, it being not in vain, that the Holy Ghost hath
 delivered them to us: only this I conceive it very dangerous and
 unsafe to make them the warrant or motive to such an attempt, as
 the smiting of civil powers, or the beginning of any War against the
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known Rules of Scripture and Lawes of civil Government, it being in it self wicked, shewing bitter furious zeal without the wisdom from above, and likely hereafter, as it hath done formerly to others, to bring destruction of soul and body on the agents, and much misery on others whether opponents or neutrals.

§ 14. *Many things are groundless and false; which the Quinto-Monarchians suppose and take as articles of their faith concerning the Fifth-Monarchy, and its setting up.*

TO the uncertainties and falities about the smiting work of the Stone, whereby the evil of their attempt is demonstrated, I shall next add the uncertainties or falities of those things, which they make as articles of their faith about the Stones, becoming a Mountain, and filling the whole earth. Where. 1. they shew their inadvertency in making *Gentile Saints*, who are but subjects, the Stone meant Dan. 3. 34, 35. Excluding the *Jewes* from being the Stone in the beginning; whereas the Stone is expressly termed the *Kingdom*, which shall stand for ever v. 44, 45. which cannot be understood of the Saints, who are subject, they are not the *Kingdom*, nor do they stand for ever; though they receive a *Kingdom* that cannot be shaken, Heb. 12. 28. But the Stone is Christ the King, and his Dominion, which must fill the whole earth with Subjects, Lawes and Administrations of Rule and Justice, which cannot be said of the Saints Gentile or Jewish. Which inadvertency causeth them to speak confusedly p. 19, 20. and throughout their Book termed the *Banner of truth displayed*, sometimes terming the Stone *Christ*, sometimes his *Kingdom*, sometimes the *Gentile Saints* sometimes the *Jewes* joyned to the *Gentiles*. Now the same Stone which smites the great Image becomes a great *Mountain* and fills the whole earth; but this is not true of the *Gentile Saints*, or *Jew* and *Gentile* joyned together, they become not a great *Mountain*, nor fill the whole earth; therefore they smite not the Image.

2. That the Stone, or fifth Kingdom is an outward visible Kingdom, not the spiritual Kingdom, which was begun by Christ in the days of his flesh is much insisted on, as the chief ground of their faith and hope in this matter. But in the *Banner of truth displayed* p. 20. in answer to the question what this Stone is? They say, this Stone is called in

in Scripture the Kingdom of Christ, and the Kingdom of Christ the stone, Dan. 2. 44, 45. Matth. 21. 43, 44. "which, they say, hath a twofold dispensation, i. e. 1. An internal dispensation, or the inward Kingdom, which is the Kingdom of Christ in the hearts of his Saints, and in and over his Church. 2. An external dispensation, 1. Of war, in subduing and conquering his stubborn enemies and opposers in the world, whereby they shall be compelled to yield, and shall become subjects though Kings and Princes. 2. Of peace upon the earth, in and over the whole world; which is the new creation and restitution of all things, where will be perfection & no sin; among the Saints immortality, & no mortal nor corruptible thing, where death shall have no sting, nor grave victory; but all shall be swallowed up in Christs fulness, which is victory. And for this they cite many scriptures in the margin. Now 1. I grant that the stone, Dan. 2. 44, 45. is the Kingdom of Christ or of God, Mat. 21. 43, 44. 2. The distinction of the internal & external Kingdom is not denied. 3. Nor do I oppose the double dispensation of this Kingdom. 4. Nor do I deny the description of either dispensation. But 1. hence I infer, that the stone, Dan. 2. 44, 45. notes the internal Kingdom, or the dominion Christ had by the preaching of the Gospel, termed the Gospel of the Kingdom, Matth. 24. 14. meant Matth. 21. 43, 44. For 1. that Kingdom is meant there, and no other, which was to be taken from the Jews, but that could be no other than the internal Kingdom, for no other Kingdom was then among them but it, therefore no other is there meant. 2. That Kingdom was there meant which was to be given to another Nation, meaning the Gentiles, but that was no other but the internal. 3. That Kingdom is there meant, whose fruits were to be brought forth by the Nation, to whom it was to be given: now the fruits of the Kingdom are expressed to be righteousness, peace and joy in the Holy Ghost, Rom. 14. 17. which belong to the internal Kingdom, and therefore no other there meant. Which thing is also confirmed by other passages of Scripture, as namely that of our Saviour, Luk. 17. 20. "When he was demanded when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation, or with outward shew, therefore the Kingdom of God meant in the Gospel, is not the outward visible Kingdom, which the Quinto-Monarchians expect, which is also proved from v. 21. where it is added, "Neither shall they say, Lo here, or lo there: for behold, the Kingdom of God is within you or among you, which could be no other than the Kingdom set up by the preaching of the Gospel. To which is to be added

Christ's *good confession* before Pontius Pilate, *John* 18. 36. *my Kingdom* is not of this world: if my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my Kingdom not from hence. Wherein our Lord Christ declares his Kingdom foretold by the Prophets, *not to be of this world*, that is an earthly Kingdom, but a heavenly, which is opposed to that which *is of this world*, *John* 8. 23. The same thing might be gathered from the speeches of Christ, *John Baptist*, and the Apostles in many places, especially the parables of Christ, which shew that by the *Kingdom of God*, or of *Heaven*, is meant that dominion Christ hath over his Church by his Word and Spirit, which being the same with *the Stone*, *Dan.* 2. 44. 45. it follows that it began in Christ's daies on earth, and that the *smiting and filling the whole earth by the stone* was effected by the preaching of the Gospel, which prevails against "the power of darkness, and brings in- to the Kingdom of the Son of Gods love, *Col.* 1. 13. which I say not to exclude the Kingdom of Christ by such external discipline or rule as is meant *1 Cor.* 4. 20. when the Apostle saith, "For the Kingdom of God is not in word, but in power; but to shew what kind of Kingdom is meant, *Dan.* 2. 44. 45. by the stone, which, I may truly say, is become "a stone of stumbling and rock of offence to the *Quinto-Monarchians*, instead of the corner stone of the Kingdom of Christ, on which they might be built to salvation.

2. I add, that Christ doth smite his enemies by the material sword and by war, and that there is such an external dispensation of it, in respect of which some passages, which in the new Testament, speak of the coming of his Kingdom in power are to be understood, as when he "miserably destroyed those wicked men which slew the Son of God and cast him out of the Vineyard, which is expressed by the stones *grinding to powder* or *dashing to pieces* *Matth.* 21. 41. 44. which to be meant of the *Jews*, and their destruction by the Romans appears from *Luke* 20. 16. 18, 19. *Matth.* 21. 45. The like is to be said of Christ's Kingdom in destroying the persecuting Emperors and Roman Empire by the sword of their own Soldiers, and chiefly by *Constantine* the great his victories over *Maxentius* and *Licinius*, to whose time that is applyed by Mr. Mede which we read *Revel.* 12. 10, 11. "And I heard a loud voice saying in Heaven, now is come salvation and strength and the Kingdom of our God, and the power of his Christ. And the like is to be conceived at the making the *whore desolate*, *Rev.* 17. 16. it is not denied, that this shall be by war, but none of these wars were or are to be managed by Saints as Saints, or private persons subjects to other Lords. The Saints over-

came

came the Dragon, *Rev.* 12. 11. not by war, but “by the blood of
 “the Lamb, and by the word of their testimony, and they loved
 “not their lives unto the death. It is said *Rev.* 17. 14. that the *ten*
Kings shall make war with the Lamb, which is most likely to be meant
 of their persecuting the Lamb’s followers unto the death, and “the
 “Lamb shall overcome them, for he is Lord of Lords, and King of
 “Kings, and therefore hath all power in his hands of Angels and
 men to execute his purpose, “and they that are with him are called
 “his chosen and faithful, as appears by their adhering to the
 Lamb unto the death, *Rev.* 2. 10. by which they are Conquerors, and
 are crowned: no where are they said to overcome by fighting with
 the sword. As for the rewarding double by Gods people to Babylon, *Rev.*
 18. 6. it is answered before *Sect.* 9.

3. The description made of the external dispensation of the
 Kingdom in peace may be allowed: But then it will not agree to the
 thousand years reign mentioned, *Rev.* 20. 6. For in that time there
 shall not be such a reign over the whole world, as that there shall be
 no enemies, nor sin; if so, how should “Satan, when he is loosed
 “out of Prison at the expiration of the thousand years, deceive the
 “Nations which are in the four quarters of the earth, *Gog* and
 “*Magog*, to gather them to battel: the number of whom is as the
 “sand of the Sea, and they go up on the breadth of the earth, and
 “compass the Camp of the Saints about, and the beloved City,
 “and then fire comes down from God out of Heaven and devours
 “them, *Rev.* 20. 7, 8, 9? Sure these things shew, that in the thou-
 sand years reign the Kingdom of Christ shall not be so universal and
 entire, but that in the four quarters of the earth, the *Indians* in the
 East, the *Tartars* in the North, the *Americans* in the West, and the
Moors in the South shall remain a wicked people, and at last be rai-
 sed up by the Devil to destroy the people of God (which it is likely
 shall have a reign on the earth a thousand years, when the Jews
 shall be converted, and the *Turkish* tyranny, and *Papal* cruelty and
 delusions shall cease by such waies as divine providence shall order)
 and then by divine vengeance from Heaven shall be destroyed. But
 for the external dispensation of the Kingdom of God in peace as
 they describe it, it can agree to no time, but the universal resur-
 rection, and last judgment; in which alone is nothing mortal, no
 sin, which follows after the thousand years reign and *Gogs* and
Magogs destruction, *Rev.* 20. 11, 12, 13, 14, 15.

3. The *Quinto-Monarchians* suppose, “That towards the end
 “of the fourth Monarchy, the stone, that is Christ in the Gentile

"Saints shall smite the Iron legs & tors of the *Roman* Empire, & then
 "begin the fifth Monarchy, which after the smiting of them, the
 "Saints shall take, and so be universal Monarchs, or have
 "the universal Kingdom, which shall stand for ever. Now
 they are quite mistaken in the time and means of the stones
 smiting and the Saints taking the Kingdom. For the smiting
 was to begin, as Mr. Mede observes in his discourse on *Mark*. i. 14, 15.
 "In the daies of Christ on earth, when the fourth Monarchy was
 "at the height, not in its declining: For the stone, that is the
 "fifth Kingdom, was begun in the daies of these Kings, that is
 "the last of them, not after them, and that our Saviour plainly
 "declares, when, after that *John* was put in Prison, he came into
 "Galilee preaching the Gospel of the Kingdom of God and saying,
 "the time is fulfilled and the Kingdom of God is at hand; Repent
 "ye and believe the Gospel. In which words our Saviour declar-
 ing the time to be fulfilled, and the Kingdom of God to be ap-
 proaching plainly shewes, that then was the time of which *Daniel*
 said *ch*. 2. 44. "And in the daies of these Kings shall the God of
 "Heaven set up a Kingdom, which shall never be destroyed; and
 "the Kingdom shall not be left to other people, it shall not have
 "any successor, but it shall break in pieces and consume all these
 "Kingdoms, and it shall stand for ever; it shall be unshaken, though
 the Earth and the Heavens be once more shaken, *Heb*. 12. 26, 27, 28.
 And for the time of the Saints of the most high taking the Kingdom,
 and possessing the Kingdom for ever, even for ever and ever, *Dan*. 7. 18.
 it is expressed, v. 13. to be when one like the Son of man came with
 the Clouds of Heaven, and came to the ancient of days, and they brought
 him near before him. which in the New Testament is applied to
 Christs second coming, *Matth*. 24. 30. and 26. 64. *Mark* 13. 26. and 14. 62.
Luke 21. 27. *Revel*. 1. 7. *Acts* 1. 11. 1 *Thes*. 4. 17. which Mr. Mede in
 his fourth letter to Mr. Hayn proves to be at Christs second coming
 by the brightness of which shall be the consumption of the man of sin, 2
Thes. 2. 8. and at his appearing shall be his Kingdom, 2 *Tim*. 4. 1. and
 then shall the Saints of the most high, "which overcome sit with
 "him in his Throne, even as he also overcame, and is set down
 "with his Father in his Throne, *Revel*. 3. 21. To them he will
 "give power over the Nations, to Rule them with a Rod of Iron, so
 "that as a potters vessel they shall be broken to shivers, even as he
 "received of his Father *Revel*. 2. 26. 27. then the Kingdoms
 "of the world shall be the Lords and his Christs, and he
 "shall reign for ever and ever, the Lord God Almighty takes to
 "him his great power and reigns, and the Nations were angry, and
 "his

" his wrath was come, and the time of the dead that they should be
 " judged, and that he should give the reward unto his servants the
 " Prophets, and to the Saints, and to them that fear his name,
 " small and great, and should destroy them which destroy the earth,
 Revel. 11. 15. 17, 18. And Revel. 20. 4. the Thrones are said to be set
 as Dan. 7. 9. And they sate upon them and judgment was given to them
 as Dan. 7. 26. & then the Dominion or Kingdom given. To the Saints
 who " are troubled rest shall be given by God with the Apostles
 " when the Lord Jesus shall be revealed from Heaven with his migh-
 " ty Angels, 2 Th. 1. 7. The Saints shall judge the world, 1 Cor. 6. 2.
 " And Jesus said unto them, verily I say unto you, that ye
 " which have followed me, in the regeneration, when the Son of man
 " shall sit in the Throne of his glory, ye shall also sit upon twelve
 " thrones, judging the twelve Tribes of Israel, Matth. 19. 28. Ye
 " are they which have continued with me in my temptations: And
 " I appoint unto you a Kingdom, as my Father hath appointed un-
 " to me: that ye may eat and drink at my Table in my Kingdom,
 " and sit on Thrones judging the Tribes of Israel, Luke 22. 28, 29,
 30. And for the means of obtaining this Kingdom as it is said, " the
 " Stone was cut out of the mountain without hands, that is hu-
 man help, so it is said, " in the daies of these Kings shall the God
 " of Heaven set up a Kingdom which shall never be destroyed, Dan.
 2. 44, 45. which therefore our Lord called " the Kingdom of Hez-
 ven, and gives the reason, because his Kingdom was not of this
 " world; nor from hence, John 18. 36. but from Heaven. And
 where it is said, that " the Saints of the most high shall take the
 " Kingdom, and possess the Kingdom for ever, even for ever and
 " ever, Dan. 7. 18. it is added v. 21, 22. I beheld and the same horn
 " made war with the Saints and prevailed against them; until the
 " ancient of daies came, and judgment was given to the Saints of
 " the most high; and the time came that the Saints possessed the
 " Kingdom. v. 26, 27. But the judgment shall sit, and they shall
 " take away his dominion, to consume and to destroy it unto the
 f " end. And the Kingdom, and Dominion, and the greatness of
 " the Kingdom under the whole Heaven shall be given to the people
 " of the Saints of the most High, whose Kingdom is an everlasting
 " Kingdom, and all Dominions shall serve and obey him. The
 Saints take it not by their getting it, but by gift, not by conquest,
 but donation. Suteably in the new Testament, Luk. 12. 32. " Fear
 " not little Flock, for it is your Fathers good pleasure to give you
 " the Kingdom: Matth. 25. 24. Come ye blessed of my Father
 " inherit the Kingdom prepared for you from the foundation of
 L 3 " the

“the world. Out of which passages we may well infer 1. that it is great temerity in the *Quinto-Monarchians* to be so peremptory as they are, in setting down the time of the Saints taking the Kingdom: especially, if we consider, that when our Lord Christ was asked immediately afore his ascension into Heaven, “Lord, wilt thou at this time restore again the Kingdom to *Israel*? He said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power, *Acts* 1. 6, 7. wherein he gives us to understand, that the times and seasons of restoring the Kingdom to *Israel* are put by the Father in his own peculiar power, and therefore were not to be then known to the Apostles, nor to us, till by the events shewing the foregoing signs, and the special instinct of Gods Spirit was shewed the just period of the mystical numbers, in which they are to be fulfilled. 2. We may infer, that it is very great folly, pride and arrogant presumption for a number of Gentile Saints in an Island or Continent to think to smite the fourth Monarchy by Arms, “which is to be destroyed by “the Spirit of the Lords mouth, and the brightness of his coming, and to take to themselves a Kingdom which God only can give, and to set up Christs Kingdom, which God makes his prerogative, *Pf.* 2. 6. “Yet have I set my King upon my holy hill of “Zion, *Pf.* 110. 1, 2. The Lord said unto my Lord, sit thou at my “right hand, until I make thine enemies thy footstool. The Lord “shall send the Rod of thy strength out of Zion: Rule thou in the “mids of thine enemies; and to think to do this by armes a feeble means, which is to be done not by might, nor by power, but by his spirit. The monstrous arrogance of this attempt is made the more heinous 1. because, when it hath been begun heretofore by any, they have found God against them, the Lord by his providence dissipating their counsels and frustrating their attempts, so as that in fine they have only brought ruin to themselves, and occasioned hatred of the wayes of God, and a hard hand in civil powers on the innocent. Which argument, although it do not Universally hold, that what succeeds not well in the event pleaseth not God, yet is good against these men, who have no other ground or warrant to their attempts, but the opinion they have of Gods putting it into their heart and assurance of his help, this being their own speech *Banner displayed*, p. 89. “So that we make our conclusion (with “*Manahs* Wife of old) if the Lord were pleased to kill us (or “suffer our enemies to kill us) he would not have received a burnt “offering, and a meat offering at our hands; neither would he have “shewed us all these things, nor would [as at this time] have told “us

“ as such things as these, *Judges* 13. 23. which shewes that the chief thing animating them to that bloody attempt was the opinion they had, that their determinations were of God, and that they were assured of help from him; which was the very thing that *Thomas Muncer*, and *Hacket*, and such like unquiet spirits were of Satan incited by, and ended in nothing but blasphemy of God, and reproach of Religion. 2. Their abuse of scriptures wrested by unstable and unlearned persons to their destruction, arguing from obscure passages against plain precepts doth aggravate their evil acts, it being no small evil to make the holy scriptures, which are for humility, meekness, patience, trust in God, peaceableness, an instrument to commotions, disobedience to superiors, shedding blood, & such like horrid wickedness. So in the *Banner displayed* p. 19. *Mal.* 3. 3. *Rev.* 14. 4, 5. are alledged to prove the Stone, *Dan.* 2. 34, 35. “ is Christ “ Jesus in the pure sanctified and refined Gentile Christians; when the former speaks of the *Sons of Levi*, and the other mentions the 144000. who it is likely are the same with 144000. *Revel.* 7. 4. *Sealed of all the Tribes of Israel*: and p. 59. the words of the Prophet *Jerem.* 51. 19, 20, 21, 22, 23. spoken either of *Cyrus*, or the *King of Babel* are alledged to prove, “ that the Lord hath elected and made choice “ of *Zion* his people to act in this work and service (of smiting civil powers) “ unto whom he saith thus, thou art my *Battle-Axe* and “ *Weapon of War*. So extremely are they deceived and deceive others. 3. Which is the worse in them, in that they urge their notions as matters of their faith, when yet they use conjectural expressions, p. 40. *Probable conjecture*, p. 41. *seems to favour*, p. 42. *we do not ascertain or determin, only suppose*, p. 44. *This our opinion*. p. 48. *we may probably conclude*, p. 55. *humbly conceive* about them; and sometimes vent inconsistencies, as that the stone is Christ, and yet the Gentile Saints, the Jewes excluded, though they shall be the stone when made a Mountain, with many more uncertainties about the stone, the little Horn, *Dan.* 7. and other things too tedious to be insisted on. 4. To these we may add the uncharitable conceits of their Governors, their Revilings of them, their unquietness in separating from those that concur not with them, their contention, and ejection from their society, such as do oppose them in their heady and violent practises, all which shew, that they are animated by the infernal spirit, and not from above, and in all likelihood have received their opinions and practises from Jesuites and Emissaries of *Rome*, who have crept into societies of zealous Christians and sown their tares among them. The Tenents about civil powers being too near of kin to one another.

§ 15. *The claim which Quinto-Monarchians make to Civil government on earth in the Saints afore Christs coming is false.*

HAVING shewed the sinfulness of smiting civil powers, the vanity of the conceits about the Stone, Dan. 2. 34, 35. the falsity of the notions about the fifth-Monarchy, I shall now examin their assertions about the Saints right to the Kingdom on earth before Christs coming; about which are held many false and pernicious positions which I shall now discuss. The first is, that before cited by me Sect. 2. in these words, "The creature man was priviledged with being Lord over inferior creatures, but not over his own kind; for all men being alike priviledged by birth, so all men were to enjoy the creatures alike without propriety one more than another. Which position is manifestly false even concerning the state of nature uncorrupt. For even then "the man was the head of the woman, as the Apostle asserts 1 Cor. 11. 3. and proves v. 8. 9. from the womans creation: *For the man is not of the woman, but the woman of the man: neither was the man created for the woman, but the woman for the man*; which plainly proves a dominion and propriety of the man over and in the woman, who is of his own kind, and the contrary Doctrine would infer not only polygamy, but also community of Wives, which was the very Doctrine of the *Nicaitanes*, of which Christ saith in two Epistles, *Rev. 2. 6. 15. which thing I hate*. The same also may be said concerning Father and child even in nature uncorrupt; if there had been any child born in that state, they would not have been all alike priviledged by birth, but the creature man was priviledged with being Lord over his own kind, nor were all men to enjoy the creatures alike without propriety but one more than another, the Father being priviledged by birth above his child, so as to be Lord over his child, and enjoy him with propriety, and not another his child, nor he anothers: nor is it to be conceived, but that in Goods, Cattel and Fruits of the earth, there would have been propriety in them so, as that the Wife was to be at the Husbands disposing and allowance concerning them, and the child at the Fathers.

2. The second (which is the *Quinto-Monarchians* opinion cited Sect.

Sec. 2. is "that all men, as they are men have lost their rights and
 "priviledges in respect of Government in the first *Adam*. Which
 is false. For, 1. Our Lord Christ in the point of divorce doth de-
 termin, that divorces allowed by the *Jewes* were not right, because
 they agreed not with the law of marriage in the beginning, *Matth.*
19. 4, 5, 6. which argument of our Lord rests on this proposition,
 that what law was made in the beginning was in force still, and
 consequently the right of Government, which a Husband had above
 his Wife, a Father above his Child, continue still. 2. If *all rights*
and priviledges in respect of Government in the first Adam were lost, then
 they are still lost to them that are not in Christ, which if it were
 true, all unbelievers would be usurpers: But this is false. For 1.
 the government of Husbands over Wives remains to infidels, the
 Author to the *Hebrewes* ch. 13. 4. tells us, that *marriage is honourable in*
all, therefore in infidels. If not, then the Apostle *1 Cor. 7. 13.*
 did not rightly determine, that *the woman, which had a husband that*
believed not, if he were pleased to dwell with her, was not to put him away,
or leave him; which supposeth, that the right and power of a husband
 remained in him, though an infidel; for, where the bond of mar-
 riage continues, the right and priviledge in Government belon-
 ging to it still continues. The same also is to be said concerning
 the right & priviledge of a parent in respect of the child, it remains
 as well to infidels as believers, and also Masters over servants. For
 even such as were evil or froward, from whom they were likely to
 suffer, yet the Apostle *1 Peter 3. 18, 19.* would have Christians to
 be *subject to them for conscience towards God;* therefore they had a
 right of Government over them, who were infidels, even by Gods
 appointment. Yea the *Fifth-Monarchy-Men* themselves in the
Banner displayd p. 51. acknowledge, that *the powers of old Rome tho*
a bloody persecutor were ordained of God, Rom. 13. 1. and therefore
 even infidel powers have right and priviledge of Government by
 their own concession. And indeed the Apostles determinations
1 Cor. 7. 17, 18, 20, 21, 22, 24. are plain resolutions, that the Chri-
 stian calling, doth neither make men free, nor servants, nor alter
 their civil relations, but that the Christian is, as he was, neither
 better nor worse in that regard. 2. If infidels were usurpers of Go-
 vernment, then what ever sentence they past, it was unjust, though
 it were never so right in respect of the cause, it being done by him
 that was no Judge, whereas the scripture makes even the infidel
 powers "Gods Ministers revengers, or doers of right unto wrath
 "unto him that doth evil. *Rom. 13. 4. 3.* If they were usurpers, then did

Christ ill to bid to pay tribute to *Cesar*, to acknowledge *Pilates* power given him from above, *John* 19. 11. *Paul* to appeal to *Cesar*, and to say, *he stood before Cesars judgment Seat, where he ought to be judged, Acts* 25. 10, 11. he should not have said, "I think my self happy King *Agrippa*, because I shall answer for my self before thee this day, *Acts* 26. 2. nor to *Felix*, *Acts* 24. 10. "Forasmuch as I know, that thou hast been of many years a Judge unto this Nation, I do the more chearfully answer for my self, he should have declined his audience, or sentence, as being *coram non iudice*, or have termed him *a man*, without any shew of reverence, or respect, as the Quakers are wont to do, or have termed him *Antichristian*, or *Babylon*, as the *Quinto-Monarchians* do the civil powers now extant. In a word no honour should be due to an unbelieving Prince, though *St. Peter* bids, *honour the King* 1 *Pet.* 3. 17. and the arguments urged before Sect: 3. should be evacuated. 4. If all right and priviledges in respect of Government in the first *Adam* were lost among infidels, so as that all infidel judges were usurpers, then among them Judges were not unjust, though they did not right to the wronged, because they had no power, and so the Judge, who feared not *God*, nor regarded *man*, had not been rightly termed by our Lord Christ, *an unjust Judge*, *Luke* 18. 6. for not avenging the Widdow. Nor *Pharaoh*, or *Abimelech*, justly punished for not restoring *Abrams* Wife, nor any just War between the King of *Sodom* and other Kings, nor had *Ephron* the *Hittite* any just possession of the Cave *Abraham* bought, nor any just contract between *Isaac* and *Abimelech*, nor did *David* justly defend *Toi* against *Hadadezer*, nor is there any justice in contracts, or comerce with infidels to be observed, nor they capable of doing right, or wrong, if there be no just legislative power, or power of judicatory among them, but they bear the sword, if not in vain, yet unjustly, and therefore are ill charged by *St. Paul*, *Rom.* 1. 28. *To be filled with all unrighteousness.* A third position, which with inconsiderate men takes, as being in shew agreeable with scripture, and tending to Christ's honour, though as they mean and use it, it is both false and pernicious, is, that "Jesus Christ is the only lawful and true begotten Heir, and lawful King, and potentate of these three Nations, and of all the Nations of the Earth, and (as he is the seed of *Abraham*) shall possess the Earth: Yea and the very gates of his enemies; and that the sole legislative power of the Nations, is and doth of right appertain and belong to him, and shall be exercised by him, *Dan.* 7. 27. *Jerem.* 10. 7. *Isai.* 9. 6, 7. *Gal.* 3. 16. &c. From whence it hath

hath been usual with the men of this persuasion, not only to style Christ King *Jesus* (which is his right) but also to disavow any other King but King *Jesus*, as if the owning of any other as King in these Nations were indeed a renouncing Christ from being their King. Now it is to be granted. 1. That the Lord Jesus Christ not only as he is the Son of God, but also as man, is of right, and is to be acknowledged "the Prince of the Kings of the Earth, *Revel.* "1. 5. To whom all power in Heaven and Earth is given, *Matth.* "28. 18. God hath made him Lord and Christ, *Acts* 2. 36. He is "Lord of all, *Acts* 10. 36. Nor is it denied that the texts quoted do belong to him: or that *he is the Heir of all the Nations of the Earth, as he is the seed of Abraham, to whom the promises were spoken.* Yet the words, *Daniel* 7. 27. mention his Kingdom not "till the judgment "sit, and they shall take away the Dominion of the little Horn, to "consume and to destroy it unto the end; and therefore assert not the exercise of the Kingdom there meant as yet. The words *Jerem.* 10. 7. are impertinently alledged concerning Christs being *King of Nations as the seed of Abraham*; sith they are spoken only of the Divine nature in opposition to the Idols of the Nations. The words *Isai.* 9. 6, 7. foretold Christs Kingdom in the daies of his flesh, which Christ himself saith, *was not of this world*, but such as belonged to him as the *Child born, of the increase of whose Government there should be no end.* The words, *Gal.* 3. 16. are true of Christ personal, but so also, as that they have respect to all believers as *Abrahams* seed by faith v. 7. 29. and that they are not to be understood of a visible Monarchy acquired by fighting (of which the *Quinto-Monarchians* dream) but of the inheritance of the righteousness, by faith, which should be to all Nations v. 28. in which respect *Abraham* also is said to be the *Heir of the world*, *Rom.* 4. 13. 2. It is not to be denied, that all Kings ought to acknowledge Christ their superiour, and themselves to be subordinate to him, and that those, who will not acknowledge the holding of *their power, Crownes and Scepters under this great Monarch*, and for him, "shall be deemed and adjudged by Christ as Traitors to him, and proceeded against accordingly by him, according to his Lawes; and the threatening, *Luke* 19. 27. But 1. this will be done by him in such way as he thinks good, he hath not made any Saints on earth Judges over Kings, whether they be Traitors to Christ or not, nor allowed them to proceed against them, nor hath he assigned any time wherein he will proceed against them afore the great day of judgment, in which he will judge the Saints as well as Kings.

them that pretending themselves Saints, shall take upon them Christs peculiar Office to judge their Kings, and execute judgment (that is outrage and murder) on their Governours to whom Christ requires their subjection. Sure *Paul*, when he reasoned with *Felix*, *Acts* 24. 25. did not go about to terrify him with threatening of any judgment, he, or the Saints on earth had, but minded him of the judgment to come. Nor did our Lord Christ himself, either to *Pilate*, or the High Priest use any menacing speeches, but only told the High Priest, *Matth.* 26. 64. "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming on the clouds of Heaven.

2. This will nothing concern the King of these three Nations, nor any other Kings, or Rulers, who do acknowledge they Rule under Christ, and Rule for Christ, and therefore cannot with any colour be adjudged as enemies to Christ by those, who have no cognizance of the secrets of mens hearts, nor any way or power of judicature in such things, but must leave them to the trial of the Universal Judge.

3. We grant, that, so far as Christ hath made any lawes pertaining to civil, or Church Government, Kings have no power to abrogate or alter them, but are bound, according to that Authority they have, to see them executed and observed; yea and to repress them, that pretend themselves Saints, as Traitors both to them and Christ, from whom they have authority, who appose their power, and hinder their actings in that which is agreeable to Christs lawes. For if they be not Officers under Christ as mediator (which I assert not) yet they are Rulers under Christ as the Son of God, and will be owned and assisted by him, in doing his work against any that pretends himself Christs Vicar, or lurks under the Vizour of a Saint.

But as I said before, *Seet.* 6. 1. The lawes of Christ are not sufficient without other lawes to settle and order thousands of particulars whether belonging to the Church, or Common-wealth, but that there is need of humane lawes to determin them. 2. That the Jewish lawes are not fitted for the Government of Christian states, and Churches of the Gentiles, except in some few. 3. That the Lord Christ and his Apostles did of purpose leave us at liberty concerning them, lest the Gospel should be hindered by them, and permitted all Nations to order their own lawes and civil Government according to general precepts of the word and the exigence of civil affairs.

4. That to tie men to Mosaical civil precepts, any further than the general equity of them requires, would be to *Judaize*. 5. That the most holy Saints that are on earth, are and will be bound to observe humane lawes of their civil superiors under pain of Gods

wrath

wrath till Christ at his coming put down all rule and all authority and power. 6. That it no whit detracts from Christs supreme dominion to have Kings to be Rulers under him, and therefore we abhor that speech cited sect. 2. *Jesus Christ alone is Lord and King, and all men are equals.*

A fourth position deduced from the third, is, *that the Saints of the most high are by themselves a Common-wealth and Free-state*, which is somewhat like the opinion of *Papists* who exempt men in holy orders from the secular power, and it is not unlikely to have been instilled into the minds of *Quinto-Monarchians* by some of the popish party; But is a false and foolish conceit, refuted by all the arguments before produced, requiring subjection to civil powers, even such as are evil, and proving, even agreeably to the state of mankind corrupt, that civil power and natural power of government belongs to Infidels over Saints, and therefore Saints cannot without injury shake off the yoke of allegiance and obedience, which is upon them by the imposition of civil and natural powers, though unbelievers. It is also foolish, For 1. it supposeth Saints may be by themselves, which is contrary to the express Doctrine of our Lord, *Matth. 13. 30.* which tells us, that *the tares and the wheat are to grow together until the Harvest*, which he expounds after v. 40, 41. that it shall be the end of the world afore the wicked and the children of the Kingdom shall be separated: which he also teacheth by another parable v. 47, 48, 49, 50. All those who are for gathered Churches, though they would have none in Church communion but visible Saints, yet are forced to acknowledge from these Scriptures, that they must live together, whether they will or no, in the world, and therefore this, and indeed the whole project of the *Quinto-Monarchians*, is but a fond dream, and too like the *Donatists* and *Circumcellions* of old in *Africa*. But were it granted, that there may be, or have been Plantations of godly persons unmixt: yet experience hath shewed, that even amongst them differences quickly arise, by reason of different apprehensions, and divisions and enmities, and in a little time heats, animosities, factions, oppositions and other corruptions follow. Besides, who can secure the generation following from corruption? *Moses* and *Joshua* settled the Commonwealth of *Israel* with order, laws, rites of Religion, and all by immediate direction from God: yet quickly did they corrupt themselves. The like may be said of the times succeeding *David* and *Solomon*. Our own times yield like instances, that the posterity of the best and holiest Planters, though free from many provocations,

which the people have from whom they remove, yet in an age do degenerate from their predecessors holiness, and in their manners and government become like other people. And what we have seen in our times, of the giddiness, shallowness, insubility, selfishness of the choicest men for government, and holiness, whom men could find in a Nation, should me thinks awaken men from continuing in that dream, no better than the fancy of a golden mountain, as if they might have a Common-wealth or Free-state or gathered Church by themselves on earth of pure Saints.

2. But were this feasible, that there were a Common-wealth or Free state of uncorrupt Saints by themselves on earth afore Christs appearing, yet without such promise and provision made for them by Christ, as we yet have no assurance of, they would not subsist long, but perhaps be, as the Historians phrase it, *populus unius ætatis*, a people of one age, by reason of the weakness they would have to resist their enemies, which would be more in number than themselves, perhaps a thousandfold, and their enmity be increased as *Pharaoh's* was to the children of *Israel*, and either oppress them or destroy them. If after the thousand years reign the *Devil* could go out to deceive the Nations, which are in the four quarters of the earth, *Gog and Magog*, to gather them to battel; their number being as the sand of the Sea, and they go up on the breadth of the earth, and compass about the Camp of the Saints and the beloved City, *Rev. 20. 8, 9*. It is much more likely, while Satan is at liberty and millions of enemies infidel Pagans, cruel Mahometans, bloody Papists, profane and vitious Protestants, unquiet and unruly members in the gathered Churches, loose Libertines, and erroneous Revolters from pure worship, true doctrine, and true Christian conversation in duties of love and righteousness, walk on every side, that a small number of Saints in profession should have more enemies against them, if they did live by themselves on earth, as an entire and independent Common-wealth. If in Christs retinue there were a *Judas*, can any company of Saints secure themselves from hypocritical members, and their treachery? Sure the little flock of Christ is more beholding to Kings and Rulers, and Laws, and Government, though with some rigour and persecution, than they are sensible of, or thankful for as they should be. We have seen how unsuccessful endeavours have been to reform Churches, to rectify Governments as we desire, how like Tinkers work alterations in them have been, that while one hole is stopped two are made, how many various forms of Government have been devised, whereof one hath opposed the other

other, that while they have been hammering on a new frame all hath fallen to pieces, every one likely agreeing about what they would not have, few about what they would have. And therefore it would be more agreeable to the mind of God, for Christians now though under many grievances and pressures to subject themselves peaceably even to hard Rulers, and as God admonished the *Jews* in *Babylon* to pray for their peace, for in their peace they should have peace, and to seek the peace of them, *Jer. 29. 7.* till God call them out of *Babylon* by his providence, and not either by flying from them as enemies desert their station (wherein by their abiding they might perhaps through their good conversation amend them, or by their patience pacify them) or by reviling provoke them, or by conspiracies or tumults incense them against them, much less after the *Quinto-Monarchians* furious manner take up arms to make themselves a Free-State, and Lords of the world.

The fifth position is, that *Saints regained the rights and priviledges in respect of Government in the second Adam or Lord from Heaven*, which position is deduced out of the former, but is false and pernicious. For 1. it supposeth that the rights and priviledges in respect of Government were lost in the first Adam, which is before proved false. 2. That the second Adam, or Lord from Heaven, hath regained them: whereas there is no Text of Scripture that doth mention, that this was the end of his coming into the world to get for himself or for his Disciples the actual regiment or government of the Nations of the world in an outward manner by making and executing Laws about civil affairs, nor was this ever claimed by Christ or his Apostles, but when he perceived that they would come and take him by force, to make him a King, he departed again into a mountain himself alone, *John 6. 15.* and when one of the company said unto him, *Master, speak to my Brother, that he divide the inheritance with me*, he said unto him, *man, who made me a Judge or Divider over you?* *Luke 12. 13.* 14. which plainly shews Christs refusal of meddling with civil affairs, though it were but by speaking for one brother to another, yea and his disclaiming any civil office or judicature as not belonging unto him. And his whole estate of life, and deportment in the daies of his flesh was altogether incongruous to a civil government, or rule; nor did he ever disturb *Herod, Pilate*, the high Priests or Elders of the Jews about their government, but only he once drave the Buyers and Sellers out of the Temple by special instinct, and rode on an Ass into *Jerusalem*, to shew his right as the Son of *David*, and freely reprov'd the wickedness of the Jewish Rulers and Pharisees, yet still

still requiring those that were healed of leprosy, to go to the Priests and shew themselves to them for a testimony to them, that he was not against the observance due by the Law to them. It is indeed said Rom. 14. 9. *That to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living.* But this cannot be meant in respect of civil government on earth, and the rights and priviledges thereof, but the spiritual rule he hath over them now, and the great dominion he shall have at the universal Judgment, when at the name of Jesus every knee shall bow of things in Heaven and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father, Phil. 2. 10. 11. yea this thing was the very stumbling block of the Pharisees, by reason of which they denied his Kingdom, and his being the Messiah; because he did not take upon him civil rule, nor by human forces subdue the Romans, as David the Philistines, but by invincible power cast out Devils, healed diseases, rebuked storms, and multiplied loaves, and did such other acts, and gave such laws as were altogether unfutable to the King and Kingdom which they fancied and expected. So that this conceit of *Christs regaining the rights and priviledges in respect of Government, which was lost in the first Adam*, meaning the outward visible government of the world in respect of civil affairs, is but a Jewish opinion altogether disagreeing with Christian Doctrine. It is true, that the Apostles minds did oftentimes hanker after it, contending sundry times who should be chiefest among them, and the two brethren James and John by their Mother asking the two nearest places to Christ in his Kingdom: but they were checked by Christ expressly telling them, *that to sit at his right hand or his left was not his to give, but for whom it was prepared of his Father*, Matth. 20. 23. shewing thereby that in his present state he had no such Kingdom, or Throne as they dreamed of, nor was to have; nor the disposal of such places as they ambitiously sought, but told them of their suffering afflictions, and to all his Apostles said, *I know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you* v. 25, 26. yea when they would know, who should be greatest in the Kingdom of Heaven, he called a little child unto him, and set him in the midst of them, and said, *verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven, whosoever therefore shall humble himself as this little child the same is greatest in the Kingdom of Heaven*, Matth. 18. 1, 2, 3, 4. declaring plainly, that all affecting government, and superiority in this

this world was contrary to his Kingdom, and therefore the monstrous ambition of *Quinto-Monarchians*, of getting into their hands the Kingdoms of this world, is as contrary to Christianity as bitter to sweet, darkness to light, or rather indeed Antichristian, or Babylonish, being under another disguise the same with the Popes claim of Universal Monarchy, as Vicar of Christ, of having both swords Spiritual and Temporal, therein *lifting himself above all that is called God, or is worshipped* 2 *Thes.* 2. 4. It is true that it is said, *Heb.* 1. 2. *God hath in these last dayes spoken unto us by his Son, whom he hath appointed Heir of all things;* But this inheritance is either as he is the Son of God, according to his divine nature, or his inheritance at his exaltation into Heaven, in that sense, in which he is said to be made *head over all things, to, or for the Church*, *Ephes.* 1. 22. which is to be understood in respect of that power over Angels and Men, so far as concerns their Administration of all things, for the welfare of his Church, in neither of which are the Saints Heirs with him. But in neither of these senses, nor in any other sense, or place of scripture is he said to be the *Heir of the world* so, as that he should *regain the rights and priviledges in respect of civil Government lost in Adam*, nor where *Abraham* is promised to be *Heir of the world*, *Rem.* 4. 13. is it meant in respect of the civil Government of the world, but as the text shews, that he should be *Heir of the world*, that is the blessing of righteousness should be to Jewes and Gentiles throughout the world, walking in the steps of his exemplary faith, whereby they become his seed.

3. It asserteth, that *Saints regained the rights and priviledges, in respect of Government in the second Adam, or Lord from Heaven;* which is a false and a most arrogant presumptuous position. For, 1. If Christ have not regained it for them, then they have not regained them in him. But that Christ hath not regained it for them, is already proved in overthrowing the second supposition; therefore Saints have not regained in Christ the rights and priviledges, in respect of Government civil. 2. If Government civil were not lost in *Adam*, then it is not regained in Christ, but civil Government and natural were not lost in *Adam*, as is before proved in this section; therefore they were not regained in Christ. 3. If the rights and priviledges of civil Governments were not regained in Christ to the Apostles, then they were not regained in Christ to any Saints; For none had more regained for them by Christ than the Apostles, nor any of the Saints excelled them; if any can shew better charters, or parents from Christ for such rights and priviledges,

ledges, then the Apostles, let them shew them; the holy scripture tells us, that *God hath set in the Church first Apostles*, 1 Cor. 13. 28. they are in the foundations, Eph. 2. 20 Revel. 21. 14. But, that the Apostles had not the rights and priviledges in respect of civil Government on earth, afore Christ's coming in the Clouds, is proved before from Christs words, Matth. 20. 25, 26. from Rom. 13. 1. where every Soul, even an Apostle, saith Chrysostome, is to be subject to the Higher Powers, from St. Paul his acknowledgments and example of subjection, from St. Peters precept and example. Whence we account the Popes of Rome to have the forehead of and impudent Whore, when they claim in St. Peters right, the Universal Monarchy of the whole Church, and superiority above Emperors and Kings, and directly, or indirectly in order to spirituals, power to dispose of civil Governments, to translate the Empire, depose Princes, give away Kingdoms, command Emperors to make an expedition to the holy Land, and many more things, as if they were his right, as successor to St. Peter, to whom Christ promised the *keys of the Kingdom of Heaven*, not of earth. If this claim be justly, as it is, judged to be an *Antichristian, Babylonish* usurpation, it is by parity of reason. More *Antichristian, and Babylonish* for the *Quinto-Monarchians* to challenge the rights and priviledges in respect of Government to be gained to them under the name of Saints, when they can shew no such donation from Christ, or any act of acquisition, whereby he obtained it for them, or any conveyance of it to them, or any Saints till Christs appearing; The Apostles shall sit upon twelve Thrones judging the twelve Tribes of Israel, but not till the regeneration, when the Son of Man shall sit in the Throne of his glory, Matth. 19. 28. termed his Kingdom, Luke. 22. 30. The Saints shall Judge the world, but not till the time come they shall Judge Angels, 1 Cor. 6. 2, 3. In the interim their condition is to be humbled under the mighty hand of God, that he may exalt them in due time 1 Pet. 5. 6. James 4. 10. 4. If the portion of the Saints which is regained for them by Christ be in spiritual blessings in heavenly things, and no where in temporal Dominion in this life, then it is false, that Saints regained the rights and priviledges in respect of Government in the second Adam, or Lord from Heaven, but the antecedent is true, as appears by the many promises to them, which assign spiritual blessings to them as their portion. Where the Apostle Paul mentions the blessings given to the faithful in Christ Jesus he saith, Ephes. 1. 3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, or
"things

“ things in Christ, and then recites them without mention of any earthly power or preferment. In the new covenant set down, *Heb.* 8. 10, 11, 12. Spiritual grace is promised, but not earthly greatness, and riches as in the old. Where our Lord Christ, *Matth.* 5. assigns blessedness to holy persons, he placeth it in other things, then the Kingdoms of this world. He saith, v. 5. *Blessed are the meek, for they shall inherit the earth*, but no where the Dominions of the earth. The Apostle saith, *1 Tim.* 4. 8. “ Bodily exercise profiteth little, “ or for a little time, but godliness is profitable for all things, or “ for every time, having the promise of the life that now is, and “ that which is to come. But how to understand this our Saviour tells us, *Mark* 10. 29, 30. “ There is no man that hath left House, “ or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my sake and the Gospels, but he shall receive an “ hundred fold now in this time, Houses, and Brethren, and Sisters, “ and Mothers (which cannot be understood in the same kind, but “ in that which is equivalent) & Children, and Lands, with persecutions, and in the world to come, eternal life. We are *Heirs with Christ*, but ’tis, “ If so be that we suffer with him, that we may be glorified together, *Rom.* 8. 17. Whether *Paul*, or *Apollos*, or *Cephas*, “ or the World, or Life, or Death, or things present, or things to “ come, all are yours; and ye are Christs, and Christ is Gods, *1 Cor.* 3. 23, 24. But all are not theirs to dispose them, or to rule over them, they cannot dispose of life, or death, things to come, nor have rule over *Paul*, or *Cephas*. But God doth order and dispose them for their benefit in the event, as it is said, *Rom.* 8. 28. “ And “ we know that all things work together for good to them that love “ God, to them who are the called according to purpose. The Saints *shall inherit all things*, but they must overcome first, *Revel.* 21. 7. *By the blood of the Lamb, and by the word of their Testimony, not loving their lives unto the death*, *Revel.* 12. 11. Nowhere is there a promise of the rights and priviledges of civil Government to the Saints on earth. 5. If the holy scripture makes it an ill character of a man, and an accursed condition to have his treasure on earth, his portion in this life, his good things here, to be his danger, and an ill foreboding sign to be rich, that the desire and care of these things intangle and insnare men, choke the word of God, that it becomes unfruitful, then sure they have not regained the rights and priviledges in respect of Government in the second *Adam*. But the former is true, as is manifest in these Scriptures, *Matth.* 6. 19, 20, 24, 25. and 13. 22. *Mark* 10. 22, 23, 24. *Psal.* 17. 14. *Luke* 6. 24, 25. and 16. 25.

1 *Tim.* 6. 9, 10. therefore also the later; and therefore we may more truly say, that the men who make this claim, do indeed unsaint themselves.

6. If it be Gods design to have, for the most part the holy Saints to be of the meanest sort, then sure they have not regained the rights and priviledges in respect of civil government and possessions in this life. But the former is true, as appears by these Scriptures, 1 *Cor.* 1. 26, 27, 28, 29. "You see your Calling, Brethren, how that
"not many wise men after the flesh, not many mighty, not many
"noble are called: But God hath chosen the foolish things of the
"World to confound the things that are mighty; and base things
"of the world, and things which are despised hath God chosen;
"and things which are not to bring to nought things which
"are, that no flesh should glory in his pretence. *Jam.* 2. 5. Hath
"not God chosen the poor of this world rich in faith, and Heirs of
"that Kingdom which God hath promised to them that love him.
Therefore the Saints regain not priviledges of government in this life.

If the *Saints and Princes of this world* are often distinguished, then Saints as such have not regained the rights and priviledges in respect of government in this life; But they are so distinguished, 1 *Cor.* 2, 6, 8. Therefore the Consequent is right.

8. If Saints receive that Kingdom which cannot be shaken, then their interest is not in the Kingdoms of this world that come to nought, 1 *Cor.* 2. 6. But the former is true, *Heb.* 12. 28. Therefore also is the later.

9. If Christ have made the Saints *Kings and Priests to his Father*, not to men, a royal Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ, then that which Christ hath effected for the Saints is not the gaining of the rights and priviledges in respect of civil government. But the former is true, *Rev.* 1. 6. and 5. 10. 1 *Pet.* 2. 5. 9. therefore also the later is true.

10. If the Saints be exceeded in wisdom and power fit for civil government by the men of this world, then sure Christ did not regain for them the rights and priviledges in respect of civil government in this world: For sure, if he had gained the end he would have provided and ordered the means, as is done by him in respect of the inheritance of the Kingdom of Heaven or eternal life. But the antecedent is true, as appears by our Saviours words, *Luk.* 16. 8. *the children of this world are in their generation wiser than the children of light*, and all experience in all ages, which shews how few

of them are fit for managing of civil government, therefore the rights and priviledges in respect of civil government in this life are not provided for them.

11. If the rights and priviledges in respect of civil government were gained for the Saints, then doubtlesse Christ would have directed them in the way and means to have attained them, but that he hath nowhere done, but left all Nations to their own constitutions and waies of government, therefore Christ hath not gained for the Saints the right to civil government.

12. If the rights and priviledges in respect of civil government were gained by Christ for the Saints, then they that are not Saints are not Governors of right, then no King is rightly a King, no Master rightly a Master, no Husband rightly a Husband, or Father rightly a Father, or Tutor rightly a Tutor, but a Saint. But this is false as hath been shewed abundantly before, the Scripture acknowledging, yea the *Quinto-Monarchians* themselves acknowledging even the powers that were the Emperors of Rome, though bloody Persecutors of the Saints, the Ordinance of God, therefore Government civil is not the Saints right and priviledge.

13. If the Saints had regained by Christ the rights and priviledges in respect of Government then they had right to require Tribute and service of men, and consequently what they impose is due to them, and then they should not be guilty of unrighteousness, theft, purloining, though they took from infidel masters or other unbelievers. But the Scriptures make believers or Saints culpable for extortion, theft, purloining, covetousness, defrauding as well as others 1 Cor. 5. 11. Ephes. 4. 28. 1 Thes. 4. 6. 2 Thes. 3. 6. 10. 12 Tit. 2. 10. therefore they have not the rights and priviledges in respect of Government.

14. If the Saints have regained the priviledges and rights in respect of civil government in Christ, then either as Saints, or under some other consideration; if under some other consideration, then it is not by reason of their sanctity or their interest in Christ; if as Saints, then all Saints have these rights of Government; and if so, a child that is a Saint, a Wife, a Servant, over an infidel Father, Husband, Master, which would invert all order, and make voyd all the precepts of obeying Parents, Ephes. 6. 1. submitting to Husbands, Eph. 5. 22. obedience to Masters, Eph. 6. 5. all which are grossly absurd making void the commandments of God for human traditions.

15. If the Saints have the rights and priviledges in respect of government regained in Christ, then either Saints by profession or
real

real only : not the former, for such are hypocrites, children of Hell more than others, and therefore Christ hath purchased nothing for them by his death or intercession; not the later, for then rights and priviledges in respect of government should be a *nemo scit*, a thing which no man can judge of, but he who can search the heart and try the reigns; but rights and priviledges in respect of Government are things necessary to be known, that we may know to whom we are bound to be subject, to pay tribute, to address our selves to for justice, and other ends and uses of Empire.

16. If Saints have the rights and priviledges in respect of Government, then those only have power to make Governors, as Kings and their Officers, who make Saints, especially Preachers, Ministers, and Pastors of Churches. But the Scripture makes this no part of a Ministers work, he is not to *intangle himself in affairs of this life*, 2 Tim. 2. 4. this is never intimated to have been done, or that it should be done : they are said to be *of God, his ministers*, not the Ministers of the Saints or Pastors of Churches, nor did ever any pretend it to be the right of Church Officers to constitute Kings and civil Governors, till the Popes of Rome usurped that power to create the Emperors, whose Predecessor Gregory the great acknowledged the Emperor *Mauricius* to be his Lord, and the like was done by other Popes to the Emperors of Rome, until the time of *Hildebrand* named Gregory the seventh, whom *Becket* in England followed taking upon him to annul the English Laws, and asserting the Kings power to be from the Church.

17. If the rights and priviledges in respect of Government be the Saints, then they cease to be Governors when they cease to be Saints, and so the opinion heretofore charged unjustly on *Wickleff*, that a *Prelate* or *Prince* falling into mortal sin should be disavowed, which is even by *Romanists* decried; then might those that have power to excommunicate and to declare them Hereticks, Apostates depose them, yea then should Princes be at the mercy, not only of Popes, but also of every Ecclesiastical Consistory, yea they themselves should be bound in such cases to lay down their Government, and Ecclesiastical Rulers and godly persons to abandon them as being no Governors of right, because no Saints : which would make Governments, which are the great supporters of human society, to be the weakest and silliest invention among men, not like the Ordinance of God, by whom Kings reign and Princes decree justice, Prov. 8. 15, but rather a device of Idiots, bring the greatest confusions and mischiefs incident to human affairs, deter infidel Princes to become Christians

See Bp.
Davenant's
determin.
min. 30.
Bp. Andrew's
Resp. ad
Bellarm.
Apolog.
c 13 p.
299.

Christians, if they see they must possess their Dominion at the will of Ecclesiasticks, with many other great absurdities. We find in Scripture Kings have deposed Priests, as *Solomon* did *Abiathar* by Gods allowance, but no where Priests to have deposed Kings with any approbation: This hath been but of late, a thing hatch'd at *Rome*, and fetch'd from Hell.

17. If the Saints have the rights and priviledges in respect of Government regained in Christ, then is temporal dominion founded in grace, But that is not true, sith it is given out of common providence for the good of human society, not out of special love to the Saints: For it is one of the things that is for the benefit of the bad as well as the good, as the shining of the Sun, and the falling of the rain, *Matth. 5. 45.* and therefore the benefit of it is sometimes denied to the good, and granted to the bad, so that in these things all are alike, *one event is to the righteous and the wicked, Eccles. 9. 2.*

18. If government of others were the Saints right, God would not have made *Saul* King, nor *David* acknowledged him King over *Israel*, nor adjudged him to death that slew him, nor would God have termed *Cyrus* his Shepherd, *Isa. 44. 28.* his anointed, *Isa. 45. 1.* nor *Daniel* have said to *Nebuchadnezzar* *Dan. 2. 37.* thou O King art a King of Kings, for the God of Heaven hath given thee a Kingdom power and strength and glory, or to *Darius*, O King live for ever, *Dan. 6. 21.*

19. If the Saints have regained in Christ the rights and priviledges in respect of Government, then all offices of government, or some only; if all, then every Saint is of right a King, and so a King by inheritance, succession or election, is no more a King than the meanest Saint, yea than a child, if a Saint, and so no ~~no~~ when the King is a child contrary to *Eccles. 10. 16.* then one person hath no more right to an office than another, which would introduce anarchy, and take away all government, which is indeed the event to which Fifth-monarchy-mens principles and actions tend, under shew of the Saints right to put power into the hands of the most violent Spirits, whereby all orderly government will be demolished, and tyranny of a few, with the common robbery of all, promoted. If some only have rights to some offices and priviledges in respect of government, who shall distinguish? how shall the right of each be tried? what Court shall there be to decide controversies of this kind? Is there any that hath discerning of Spirits to find out each ones fitness? Is there any Oracle of God, any Priest by *Urim* and *Thummim*, who can declare what is to be done? Sure such devices are

are not of God, but of Satan, which tend to unsettle things placed in order, and involve men in inextricable difficulties not to be avoided without a miracle.

Lastly, If the Saints have regained rights and priviledges in respect of Government in Christ, then are those unjustly debarred from them who are Saints. But the *Quinto-Monarchians* in their *Banner of truth displayed* do not only declare the Saints are to separate from the Romish, Universal, national Prelatical, Parochial Presbyterian Churches, but also from the congregational Churches, though they hope godly, if they oppose them or concur not with them in their smiting work, though they be brethren in the Churches, yet they accompt him and that spirit which either in act or deed wilfully and obstinately (as blessed be the Almighty they did both before by the *Quinto-Monarchians* own confession and in the year 1660) denies the smiting work of our Lords Kingdom (as they pretend it to be, though it be but their own work, and for themselves moved by their own Phrenetick fury or intemperate blind zeal) *Antichristian*, terming them *formally godly*, if they be not as violent as themselves, and degrading them as if they had no sanctity, who are not so dementate as themselves, which shews that they account them only for Saints, that are of their spirit and mind, and appropriate the rights and priviledges in respect of government to those of their party, excluding those who join not with them, though confessedly godly and brethren, for whom, they cannot deny, Christ hath regained as much as for themselves, which shews their injustice, if not hypocrisy, and overthrows their assertion, that the Saints as Saints have regained in Christ the rights and priviledges in respect of government, for they will have no Saints, but their own party to have regained them.

The sixth position to which all their consultation and doctrine tends, and which is indeed the venom and poyson of all their tenents boyled up to the heighth, is, that the “ Kingdom and power in “ these Nations is the Saints birthright as freemen of the Common- “ wealth of *Israel* and heirs of the whole world with Christ, *Gal. 3. “ 29. whence ’tis that they say,* ’tis to be desired from good and sound “ grounds that they would exercise that royal authority which God “ has given unto them and invested them with as they are Saints by “ calling, which is to defend themselves and offend their enemies, “ and to contend against those that do or shall oppose them in their “ work and businesse, which is to smite powers and to take the “ Kingdoms of the world into their own possession, the glass of the
Beasts

“Beasts power being almost run out in these Nations, p. 27. the
“call which the stone shall have to act in its smiting work, is for
“the greatest part thereof now pertinent and fitly applicable to a
“faithful remnant now extant in *England*, and fulfilled in and up-
“on them; and also seeing that the signs laid down in the word of
“God for the time of the end are in a great measure now fulfilled
“and accomplished in *England’s* remnant: therefore we conclude
“and assert, that ’tis lawful and warrantable, and is a duty incum-
“bent for captivated *Sion* and oppressed Saints to stand up in Gods
“name, and fear, and deliver themselves and that glorious Gospel
“of the Kingdom now by them declared to the world, from persecu-
“tion, oppression, and that long captivity and bondage, which
“he hath remained in, and to break the yoke of the Oppressor,
“which is now upon her neck according to the word and Com-
“mandment of the Lord, *Zech. 2. 7. Isa. 52. 2.* we are perswaded
“that the work of the stone is the present work of this generation,
“and our present work, and do accordingly exhort the Saints to
“arise, to fall upon the enemy, p. 62. Now these positions, conceits,
and exhortations are impious and vain. For, 1. it is proved before,
that their separation from their brethren, deserting their Superi-
ors to whom they owe subjection, their reviling and speaking evil
of powers, their taking up arms against them are not honest and
just means. 2. It is not proved that the smiting work *Dan. 2. 34, 35.*
is that work which they exhort to. 3. Nor is it proved to be the
work of Saints as Saints. 4. Nor is there any thing they pro-
duce, that shews it to be the work of this generation. 5. Nor any
thing that shews that it is pertinent and fitly applicable to a faith-
ful remnant now extant in *England*. 6. Nor can any thing be dedu-
ced from the signs laid down in the word of God (which they only say
are in a great measure fulfilled and accomplished in England’s remnant)
for the time of the end to warrant their acting, sith no signs are suf-
ficient for acting against plain precepts without a clear Commission
by extraordinary revelation or miraculous power, much lesse when
they are not wholly fulfilled, and that accomplishment they are
encouraged by is taken either from conjectural calculations of my-
stical numbers, or from the heat of some (perhaps real Saints) ex-
cited by the oratory and confidence of their magnified Teachers
and Leaders, opposed by other sober and considerate persons as
godly, though not so hot-spirited as themselves, which heat hath
cooled much, and many have been withdrawn from them, as
themselves complain and experience shews, which also hath proved,
O that

that they have much deluded themselves and others who have rested upon their calculation of mystical numbers. 7. Nor is there any thing apprehended in those, whom they call *the faithful remnant in England*, why they should be called to this work rather than others of former time or in other Countries. For though they magnify them that are of their party as *pretious Saints, publick-spirited, self-deniers, illuminated*; disparaging others as *formal professors, leavers of their first love*, and the like, yet experience hath proved them to be but as other men, or rather many of them to have been worse than others, far from Saints and a faithful remnant, and by their uncharitableness, rashness, cruelty, contempt of and disobedience to their Governors, to have been more like Divels than Saints. 8. The falling off of many, who perhaps inclined to them and favoured their design, apprehending it to have been at first out of good meaning and to a good end, but since finding it to have been out of a factious spirit, and tending to blood and rapin, likely to beget (when the rabble of loose persons, agents for Rome, and men of desperate fortunes should with a shew of sanctity and zeal for Christ join with them) an horrible wasting and depredation of mens estates (which these men as holy as they would betaken to be, its likely aimed at, when they used those words p. 66. *In such a practise they shall be no losers, Christ will give them an hundred fold, even the spoil of their great and rich enemies, who are his opposers and in the end an eternal Crown*) together with an universal enmity and dreadful anarchy, have deserted them, is a good evidence of the madness and impiety of their assertion and exhortation. 9. It is evident, that they have been deluded in their conceits, and their wild positions and attempts by the want of power and authority, which are necessary for that work, which they imagined *the faithful remnant in England* called to. For as the Apostle saith 1 Cor. 4. 20. *the Kingdom of God is not in word but in power*, and therefore there being no such power of calling down fire from Heaven, of smiting the earth with plagues, or any other extraordinary power, such as is foretold of the two witnesses Rev. 11. or in the Prophets, Judges, or Apostles sent by God, we cannot take their attempts or call to be any other than heady & rash, not from Gods spirit, but fond opinion of the power of their prayers, because of their vehemency (as *Hackets* was in *Q. Elizabeths daies*) and Satans delusion of them.

10. It is a very great delusion they are transported with, which makes them imagin they shall by their arms subdue all the enemies of Christ, make them the footstool of Christ, and take the Kingdom;

dom; which is made the work of God, when he sends the rod of his strength, in the day of his power, in the day of his wrath, *Psal. 110. 1, 2, 3, 5, 6.* which to attempt by themselves is a most monstrous giant-like enterprise.

11. Nor is it a small vanity and folly in them to presume to antedate the Saints exaltation afore Christs appearing, which is to be accomplished at *his coming and in his Kingdom.*

12. It shews the want of sobriety in these men, that they abuse holy scriptures and scripture expressions, altogether impertinent to their purpose, for so evil purposes as they alledge them. As for instance in applying those words *Zeek. 2. 7. Isa. 52. 2.* which are spoken of the people of the Jews, and their delivery from the captivity of *Babylon in Chaldaea*, or some other dispersion proper to them, to the people of *England*, which were never under such captivity, making their subjection to civil Rulers *Babylon*, which is *Gods Ordinance*, and exhorting them to deliver themselves by arms in the imitation of them, who delivered themselves from exile by voluntary embracing of the allowance of *Cyrus* and other *Persian Kings*. Their claim also of the *Kingdom and power in these Nations as the Saints birthright as freemen of the Common-wealth of Israel and heirs of the whole world with Christ, Gal. 3. 29.* is alike ridiculous. For they are no otherwise freemen of the *Common-wealth of Israel*, than in a Metaphor taking the Church of God for the *Israel of God*, and Church members freemen of the *Common-wealth*: But this belongs to every Christian, at least who is really such in the whole world, and then if freedom should infer sovereignty, they should be Kings because freemen, which is a *me non sequitur. Gal. 3. 29.* speaks not of the inheritance of the whole world, but of the promise, which is of the *Spirit v. 14.* not of the dominion of the whole world. The rest of their arguings are like these, as will appear in that which follows.

§ 16. *The Reasons and Arguments of Fifth-Monarchy Men for their separation and smiting civil powers, are shewed to be vain.*

IT remains now, that I consider what I meet with in the writings I have seen for the *Quinto-Monarchians* separation from, and smiting civil powers, and acting in the behalf of the *Fifth-Monarchy*,

or visible Kingdom of Christ on earth, as they term it, and the Saints taking it into their possession. The reasons of their separation and engaging against all civil powers, are in the *Banner of truth displayed*. p. 84, 85, 86, 87, 88. Whereof the first is this, "Because the Fifth Kingdom, which is *Jesus Christ's* and the Saints, together with the Lawes and Ordinances thereof, is to take place of the Roman Kingdom, which is the Kingdom of the Beast and Antichrist (with destruction thereto) together with all the Lawes and Ordinances thereof, *Dan. 2. 44. ch. 7. 18. 26, 27. Isa. 2. 3. 1 Cor. 6. 2. Heb. 12. 28.* *Ans.* This is granted, and it is in part fulfilled by the setting up of Christs Kingdom by preaching the Gospel, and is yet to be fulfilled at Christs appearing; of the former of which, *Dan. 2. 44. Isa. 2. 3. Heb. 12. 28.* are meant, of the later, *Daniel 7. 18. 26, 27. 1 Cor. 6. 2.* None of the texts term civil powers in *England* the Kingdom of the Beast and Antichrist, or the Roman Kingdom, nor prove the Fifth Kingdom, is to be set up by separation from civil powers, or engaging against them; which were to be proved, and therefore, if that which is said to be an *undeniable truth among the Saints*, yet sith those Saints are not infallible, and other Saints perhaps doubt of it, as judicious as themselves, it should have been proved, and also their inference thence cleared, unless they had been resolved to deceive, or remain deceived.

2. "Because the civil power is that which doth oppose the righteous Kingdom of *Jesus Christ*, not only detaining his right interest, title and birthright of inheritance from him (as much as in them lies, which is as great an evil as if they should effectually accomplish their wicked design) but also do make War against the Lamb Christ *Jesus*, and the Saints his followers, *Rev. 17. 14. Psal. 2. 1, 2, 3.* Are we the friends and subjects of *Jesus Christ*? Why then are we found the friends and subjects of men? How can this be? Can we serve Christ and *Belial*? Let Saints therefore be convinced of this, namely, that the civil powers are Christs enemies, it is they that labour to prevent the rise and breaking forth of that Kingdom, and neer unto the time of its firm establishment, their combination will be very high & great, I saw the Beast (which all grant to be the civil, or at leastwise the civil and Ecclesiastical power) and the Kings of the earth, and their Armies gathered together to make War against him that Sate on the Horse, and against his Army, *Rev. 19. 19.* If so, then it consequently follows, that 'tis the Saints great duty to withdraw
" from

“ from this Beast, the Kings of the earth their Armies, strength and
 “ power, neither are they (upon pain of his highness great dis-
 “ pleasure) to maintain, or help, and abet, or assist any such
 “ Armies, or powers who are raised, or continued to make War
 “ against him, lest they be found Traitors secretly assisting his ene-
 “ mies, and so fighters against his glory, power, Crown and Scepter.

Answer. This is a very deep charge, but so confused and in Gene-
 rals, that it serves the more fitly to hide the deceit of the accusers,
 it being true, *Dolus versatur in generalibus*, their's guile in accusati-
 ons, which are only in Generals tending to make any suspected, or
 accused, against whom they have a prejudice, and the more difficult
 for the accused to defend himself. If it be meant of the Popish
 Prelates and Princes, or Mahometan, or Pagan, it is not denied;
 if it be meant of the Protestant, civil and Ecclesiastical powers, it
 should be shewed, which of them, and in what facts they do those
 things here charged on them. Perhaps they that are accused, are
 not guilty, or if they be guilty, yet not of such facts as amount to
 what is here imputed to them. Sure every injurious act to a Saint
 makes not the power an enemy to Christ, nor every unrighteous
 Law, or Act, which may hinder the progress of Christs King-
 dom, doth so oppose the righteous Kingdom of Christ, as to be
 construed, not only the detaining of his right, interest, title and birth-
 right of inheritance from him, but also making War against the
 Lamb Christ Jesus, and the Saints his followers, much less to be
 taken for an opposition to Christs Kingdom, as much as in them lies, and
 as great an evil, as if they should accomplish their wicked design. Possibly
 this opposition, which they accuse powers of, is nothing else, but
 an opposition to the wild and frantick actings of Fifth-Monarchy
 Men; which if so, they rather are to be said to further the righte-
 ous Kingdom of Christ, than oppose it, and the Fifth-Monarchy
 Men be more truly chargeable with the making War against the Lamb
 Christ Jesus, and the Saints his followers. Possibly the *Quinto-Mo-*
narchians do charge powers with these things only, out of uncertain
 rumors and reports, yea perhaps only out of prejudice, which is
 too too frequent, though it be but a Divelish practice, in many that
 are reputed Saints. Surely these consulters in a secret conventicle,
 where the powers cannot be heard speak for themselves, are not
 competent accusers to arraign, and Judges too to condemn their
 superiors, if I may not be allowed to call them their betters. This
 is indeed an intolerable and damnable presumption both to God
 and Man. Nor is there any thing in the texts that is for their pur-
 pose

pose, the former, *Revel. 17. 14.* being meant only of those Kings who received power as Kings one hour with the Beast, and give their power and strength to the Beast, which sure cannot be meant of the Protestant Princes, or Prelates, or Powers, it being expressly declared by the Apostles, *Acts 4. 25, 26, 27.* to have been fulfilled in the conspiracy of Herod, and Pontius Pilate, the Gentiles and Princes of Israel, putting Christ to death. The other text, *Revel. 19. 19.* is confessedly meant of Christs enemies that shall be near the time of the rise of the Kingdom of Christ; and therefore is madly applied to a duty of Non-assisting, or resisting present powers. It's against all Rules, but those of friages, when Tinkers and Pedlers, and the rabble Rout fall to fighting, to strike Richard for Robert, to oppose the present powers in this Generation, the civil and Ecclesiastical, because the Beast and the Kings of the earth, and their Armies shall be gathered together, to make War against him that sate on the Horse, and his Army. No marvel men that thus argue, should hate Lawyers and Universities, which would hisse out such Law and Logick; no marvel godly Brethren desert them, when they vent such things, as besit Devils rather than Saints, and better agree with the doctrine of Hell, than of the Church of Christ; to whom that may be applied, which Christ saith, *Revel. 2. 9.* *I know the Blasphemy of them which say they are Jewes, and are not, but are the Synagogue of Satan.* As for us who have not known the depths of Satan as they speak, we judge we may be friends and subjects of men, even such as do oppose the righteous Kingdom of Jesus Christ; if we do not concur with them, nor love, nor favour, nor yeild obedience to them in that opposition, we may be subject to them in the things of men, though we oppose them according to our duty, as did the three Children, *Dan. 3. 16, 17, 18.* in the things of God, when they act contrary thereto. Nor need we fear to be charged with serving Christ and Belial, or being found secret, or open Traitors to Christ, while we assist them in matters of civil Government, and good order of Churches, though they be adversaries to some truths we hold, or some practises, which we conceive, and perhaps are, our duty. The power is not Belial alwaies, when those that have the power be men of Belial: A believing servant may serve with a good conscience an unbelieving Master: enough hath been said of this before. I am ashamed that any that hath the name of a Protestant, or Saint, should thus argue, and it is altogether inexcusable in these men, who acknowledge in this their writing that the persecuting powers in the Apostles

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dayes, were the Ordinance of God, to which Christians should be sub-
ject, Rom. 13. 1.

3. Say they, "because the very life, well-being, rest and happi-
ness of the Saints both in the external and internal sence con-
sisteth, and is laid and wrapt up in the Kingdom of Christ, which
is granted; they add, and not in this Kingdom of Antichrist, and
Babylonish state, which is a filthy and polluted thing, Heb. 11. 26,
27. 2 Pet. 3. 13. But how doth it appear that the present civil pow-
ers are the Kingdom of Antichrist, and Babylonish state, or that own-
ing or assisting them is resting in such a Kingdom or state? Sure Heb.
11. 26, 27. 2 Pet. 3. 13. there's not a word to prove that, which
they take for granted; yea, we may perhaps better retort this rea-
son, and say, it is the happiness of Saints to separate from these
Fifth-Monarchy-men, who, instead of the Kingdom of Christ, would
bring us into the Kingdom of Antichrist and Babylonish state, by
inciting us to separate from, and smite civil powers, and charge
them as denying the power and authority of Christ (who would have to
Caesar the things of Caesar given) even from this their own speech of
forbidding us to be under the power of men, which is, Gods Ordinance,
Rom. 13. 1. And though the followers of Christ ought to travel and cry,
and be restless, until the man-child be brought forth to rule the Nations,
and until Zions righteousness go forth as brightness, and her salvation as a
Lamp that burneth, Mic. 4. 10. Isa. 62. 1. &c. yet are they not to give
their goods, or to use their endeavours to further the Quinto-Monar-
chians project: Nor do the words, Micah 2. 10. warrant them to re-
linquish powers which be over them; but we may justly exhort all
holy persons in the words of Moses, Numb. 16. 24, 26. Get you up from
about the Tabernacle of the Quinto-Monarchians, who are seditious a-
gainst their Governors, as Corah, Dathan, and Abiram were, depart,
I pray you, from the tents of these wicked men (though pretended
Saints) and touch nothing of theirs, lest ye be consumed in all their
sins.

4. Say they, "Because 'tis prophesied of the Saints, that they shall
take the Kingdom, power and dominion from the Beast, Dan. 7.
18. 26. we therefore conclude, that 'tis a duty incumbent upon
the Saints of the later daies, to endeavour the translation of the
Kingdom and power, from the Beast, to Jesus Christ: else how
shall they fulfil the Word of God, which is a sure word of pro-
phesy? now how can Saints be instrumental in this great work,
except they first perform this act of separation? which being done
renders them in a great measure ready for that which follows.

Answ.

Answer: It is prophesied of the Saints of the most High, that they shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever; But it is not said, that the Kingdom they shall take shall be the visible Kingdom on earth, after or towards the time of the end of the fourth, or Roman Monarchy, or that the Saints are the Gentile Saints, or the Gentile Saints of this Age, or this Island, or of the City of London, or that they shall take it from the Beast, or that the Beast is the civil power of England, or that they shall take it by their separation, or smiting work, or that the Saints shall take away the Dominion of the Horn to consume, and to destroy it unto the end, by some fighting Act of theirs, or any such, as the *Quinto-Monarchians* design. But in the reading and meaning of those words, there is so much difficulty, and uncertainty, that no sober person would ever have made such an inference as these men make from it. For first, it is not very certain whether the fourth Beast be the Kingdom of the *Seleucide*, or the Roman Kingdom, though I incline to the later. 2. It is uncertain whether the little Horn be *Antiochus Epiphanes*, or the Roman Papacy, though I incline to the later. 3. Nor is it certain, that it is to be read, the Saints of the most High shall take the Kingdom (which I follow with our interpreters, the same persons being to take the Kingdom who are to possess it for ever) and not, as some read, they shall take the Kingdom of the Saints of the most High; meaning, the four Beasts shall take the Kingdom of the Jews. 4. Nor is it certain, that v. 26. when it is said, they shall take away his Dominion, is meant of the Saints. For, 1. it may be read, as *Junius* reads it, impersonally *auferetur*, it shall be taken away, not they shall take away. 2. Nor is it likely, that this should be attributed to the Gentile, or Jewish Saints. 1. Because it is an act beyond the power of Saints to take away the Dominion, to consume, and to destroy it to the end, it being the same with the slaying of the Beast, the destroying of his body and giving it to the burning flame, v. 11. which is to be conceived to be done by the fiery stream, which issued and came forth from before the Ancient of days, v. 10. and therefore by the immediate hand of God, or his mighty Angels. And in all likelihood it is then when he shall put down all Rule and all Authority and Power, 1 Cor. 15. 24. which is made the act of God the Father, v. 28. 2. This is confirmed, because it is said, But the judgment shall sit, and they shall take his dominion away: Now the sitting of the judgment was, when the books were opened, the thrones were cast down, and the Ancient of days did sit, v. 9, 10. which the comparing it with Revel. 20. 12. doth evince to be at the last Judgment.

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ment. 3. This is also further proved, in that the dominion given to the Son of Man after the destruction of the fourth Beast is said to be v. 13. 14. *when one like the Son of Man came with the clouds of Heaven, and came to the Ancient of daies, and they brought him near before him:* which is to be understood, as Mr. Mede proves in his *Answer to Mr. Hayne*, (and then the taking away shall be by Christ) of the time, *when he shall be revealed from Heaven with his mighty Angels in flaming fire, 2 Thess. 1. 7, 8. and shall consume the wicked one with the spirit of his mouth, and shall destroy him with the brightness of his coming, 2 Thess. 2. 8. which is a work beyond the power of Saints with bodily weapons, or any might of theirs to effect.* 4. Where it is said, *Dan. 7. 27. that the people of the Saints of the most high shall have the Kingdom*, it is said, *it shall be given them*, not, they shall acquire it, or take it by their forcible or any other acting. And therefore it is a most vain conceit, that this thing is to be done by the Saints endeavour, or that they are to fulfil the word of God, or to imagine, the word of God could not be fulfilled without them, or they could be instrumental in this great work, or that their act of separation from civil powers were necessary to it, or it or their smiting work did render them in any measure ready for that which follows. There are other uncertainties concerning the Saints, whether they be not peculiarly the Jewish people, or the Kingdom taken, the spiritual Kingdom of Christ, which the Hebrew Christians received, *Heb. 12. 28.* of which I have spoken somewhat before, and now omit that which I have said, being sufficient to shew the futility of this fourth Reason.

5. Their fifth Reason is as vain as the former, yet because it is the Engine, whereby perhaps well-meaning and tender consciences are frightened or drawn into their way, it is necessary to be considered. "Because, say they, there are dreadful judgements pronounced in particular against those that shall be found owning, submitting unto, and supporting of the Civil Power in the daies of the Lords more glorious manifestation of himself, and when he gives notice & warning to all, of those judgments which then he is about to bring upon his enemies, & by his Instrument proclaims the overthrow and down-fall of Babylon, *Rev. 14. 6, 7, 8, 9, 10.* If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, &c. and shall be tormented with fire and brimstone, which is the plague and pains of Hell. Now we apprehend that this Scripture will be fulfilled upon those who

shall be found worshippers of the Beast, &c. in the last ages of the
 world, and not long before our King begin to take the power :
 For (mark it) upon the rise of the first Beast Rev. 13. 1, 2. with
 seven heads and ten horns, ten Crowns, &c. all the world won-
 dred after the Beast, v. 3. or as in v. 8. all that dwell upon the
 earth, whose names are not written in the Lambs book of life,
 worship the Dragon and the Beast, v. 4. Hitherto there's no men-
 tion of Image and Mark; but upon the rise of the second beast
 that comes out of the earth, and has two horns like a Lamb, &c.
 v. 11. the case is changed and grows more difficult and dangerous,
 for he doth not only v. 12. cause the earthlings to worship the
 first beast, but in proceſſe of time (after he hath deceived them
 by his great wonders and miracles) he makes them that dwell on
 the earth make an Image to the first Beast, into which he infuses
 life, and causes all that will not worship that Image to be killed;
 proceeding further also, he causes all small and great, rich and
 poor, free and bond to receive a mark in their right hand or fore-
 head, and no man is permitted to buy or sell save he that has
 the mark, or the name of the Beast, or the number of his name,
 v. 13, 14, 15, 16. Now by this time we are come somewhat near
 the end of his reign and the beginning of Christs Kingdom. Now
 then we observe from hence, 1. That the image, mark, name,
 and number of the Beast, are of a later date than the first Beast,
 and his ten horns, and so consequently men in former ages and
 generations might have worshipped the beast, and yet not his I-
 mage, nor receive his mark, &c. 2. By how much the nearer his
 end is, by so much the more dangerous it is to worship him, &c.
 3. That those who in the last daies near unto Christs coming, shall
 have all these marks, denotations, and characters found upon
 them (that is to say, those that worship the beasts, and) (mark
 the emphasis of the words) his Image, and receive his mark in his
 forehead, or right hand shall drink the wine of Gods wrath, and
 shall be tormented with fire and brimstone : so that we conceive
 'tis the duty of Saints to consider these things, and to separate
 from the beast, his image, mark, number, &c. and to have no re-
 lation, affection, subjection to the beast, and civil power, or any
 of its appertainers, though they lose their lives for it. And
 then adds encouragements to adventure the losse of life, rather
 than incur the danger of Gods wrath, with assurance of glory to
 such, as in doing that, which they make the Saints duty, lose their
 lives, which is a device too like that of the Jesuites, when they
 animate

animate their Assassins to Regicide by promise of absolution, merit, Martyrdom and Heaven.

Ans. I should not think it worth while to make any answer to this reason, which proves that which is granted, that "the worshipping the Beast and his image, the receiving the mark of the beast in his forehead or in his hand, or the name of the beast, or number of his name, or the mark of his name makes men obnoxious to Gods wrath, and proves not at all that which is to be proved, that to have relation, affection, subjection to civil power or any of its appertainers is to worship the Beast and his Image, to receive the mark of the Beast in the forehead or hand, to receive the mark of his name, his name, or the number of his name, but that I find this is made commonly the pretence of separations of every party, and their oppositions thereupon." Thus not only the Protestants separate from the Papists, counting subjection to the Pope receiving the mark of the beast; but also among Protestants dissenters term the practice they dislike and are averse from, the mark of the beast; whence, especially the common sort, who have most heat and least light, as they are prejudiced, so they inveigh against their opposites as the beast, and the owning them as the receiving his mark. So Brownists count any acknowledgment of Bishops, receiving ordination from them, using the Cross, Surplice, kneeling and such ceremonies as they injoin, going to Common-prayer, paying tythes, being of a national or parish Church, with many more things, which they except against in Prelatical, yea and Presbyterian and congregational government, the worshipping the beast and receiving his mark: which being got once into the heads of the common sort, who usually talk much against that which they understand little, inflames them with hatred against those they judge to be the beast, and that which they think is his mark; so as that without measure they inveigh against them, delighting in satyrical scoffs and jests put upon them, in tales that disparage them, are averse from any conference with them, or hearing of them speak, and altogether irreconcilable to them. This fashion which heretofore was only used against Ecclesiasticks, the Fifth-monarchy-men it seems have here taken up against the civil powers as useful for their demagogical design, to affright the people and to hold them to their party. But to shew the vanity of it, it is to be observed, that they apply the threatnings Rev. 14. 6, 7, 8, 9, 10. to the worshipping of the second beast described Revel. 13. 11. and to the times near unto Christs coming; now that beast by

all the descriptions of it appears not to have gotten his power by the sword, as civil powers have, but by deceit, as by pretended miracles v. 13. 14. whence he is termed *the false Prophet*, Rev. 16. 13, 14. which stirred up the Kings of the earth to make war against the Rider on the white horse, Rev. 19. 19, 20. the Whore with whom the Kings of the earth committed fornication, Revel. 17. 1, 2. which being plainly expressed to be Rome or at Rome v. 18. cannot be applyed with any shew or colour to the civil powers of England, or other Countries besides Rome, especially the Protestants, they being no Prophets, nor using any arts or devices to draw men to the worship of the first beast, or Dragon, or to set up any forreign power, but seeking to uphold their own civil power, and requiring the subjects to renounce the Popes supremacy, and power to depose them; and therefore it is a most impudent false accusation to make the Protestant civil powers to be either the beast, or the Kings that commit fornication with the Whore, or the having relation, affection, subjection to them and their appertainers the worshipping the beast or his image, or the receiving his mark, name or number of his name. But they say,

6. "We might also further add, because the Civil power is that which enforces and compels the consciences and spirits of men to the Antichristian forms and worship of Babylon: accordingly the great Harlot, or Mystery of iniquity (i. e. Antichristian worship and Church state) rides upon the Beast, Rev. 17. 3. that is, she has the preheminance, and makes the Beast use his sword for her advantage, upon pain of excommunication, curses, and such like baubles.

Ans^r. The Beast which carrieth the Woman, Rev. 17. 3, 7. is said to have seven heads and ten horns, and so is not the Beast with two horns like a Lamb, Rev. 13. 11. but the first Beast, Rev. 13. 1. of which they say, "That the Image, Mark, Name, and Number of the Beast are of a later date than the first Beast and his ten horns, and so consequently men in former generations might have worshiped the Beast, and yet not his Image, nor receive his mark, &c. But if the Beast might be then worshiped, then might the Beast be worshiped, when the Dragon gave him his Seat and Power and great Authority, Rev. 13. 2. at which time they term the power of Rome the Ordinance of Hell, p. 51. And if then the Civil power of Rome might be owned as the Ordinance of God, Rom. 13. 1. when they compelled men to worship their Idols; in like manner the Civil powers now should be owned as Gods Ordinance, though they should

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should compell men to the Antichristian forms and worship of *Babylon*, which though idolatrous are not worse than the Pagan worship, to which the persecuting Emperors did compell the Christians. But however, this Reason may give some colour for separating from those Kings and States which use the *Roman Inquisition*, and force their Subjects to go to the Masse, and to worship the consecrated wafer Cake, which they call *The Hoste*, and the *Body of Christ*, and to acknowledge the Pope as the *Head of the Universal Church*, & the *Roman Church as the Mother of all Churches*, which may be truly termed the *Antichristian forms and worship of Babylon, the mystery of iniquity, the Antichristian worship and Church-state*: yet this doth not at all reach the Protestant Kings and Civil powers, who do not enforce and compell men to these *Antichristian forms and worship of Babylon*, nor support the great Harlot, nor let her have the prebeminence, nor use their sword for her advantage, nor regard her *Excommunication, Curses, and such like baubles*, but use their power and sword against her, deride her *Excommunications, Curses, Indulgences, and Threats*, and urge their Subjects to disclaim her jurisdiction and worship. If any say that the Civil powers in *England* do compell men to be under Diocesan Bishops and Priests, who have their succession and ordination from *Rome*, and to be present at the Common Prayer, which is nothing but the Masse translated out of Latine into English, and to be members of a National Church, which is Antichristian; I answer, that neither do the Bishops derive their succession from *Rome*, nor is their consecration as the *Roman*, with any oath to the Pope, though Mr. Francis Mason have pleaded against *Champney* the validity of their succession by the ancient Canons, which the Papists allow; nor are the Ministers ordained by the Bishops, Priests to offer sacrifice for the quick and dead, as Popish Priests; nor hath the Common prayer Book, the Sacrifice properly so called, the adoration of the host, invocation of Saints, and other rites which make the Masse abominable, nor is the Church of *England* made national as subject to the Pope or communicating with the *Roman Church* in the *Trent doctrine*, and therefore are not chargeable with the *Antichristian forms, Church state and worship of Babylon*, nor the civil powers, which require conformity thereto, to be judged to compell mens persons to Antichristianism.

But perhaps we shall find Mr. Tillinghast arguing to better purpose. That which I meet with, as tending to the justifying of the *Quinto-Monarchians* way is in the 3. of the 8. sermons published since his death. p. 57. of the 3. edition; in which he tels his auditors,
that

that " he did conceive it to be one great article of his and their
 " faith, that the work that God doth call his Children to at this
 " day (and he calls upon them from Heaven to attend to) had
 " been the work of Christs visible Kingdom over the world; which
 he takes for granted, nor in that do I at present oppose him, though
 I do not assert such a visible Kingdom, as he believes; nor do I
 gainsay his distinction. p. 59. *Of two parts of Christs Kingdom, one of*
the Stone, the other of the Mountain, used before by Mr. Mede; but deny,
that in the Kingdom of the Stone, the Saints are employed in a glo-
rious work for Christ to pluck down all, that Jesus Christ when he comes
may have his enemies his footstool, and that the command is, beat your
Plow-shares into Swords, intimating that in the time of this Kingdom,
there shall be wonderful use of Swords, Weapons of War. p. 60. But
 that which I oppose is his speech. p. 63. " And though this Stone,
 " *Dan. 2. 34.* fundamentally is Christ himself, yet considered as
 " smiting the great Image, it can be no other but Christ mystical, in
 " his members; and the cutting out of this Stone, cannot be meant
 " as some would have it, of Christs first coming, for these reasons;
 " first because the Kingdom of the Stone, it doth arise in the *dayes*
 " of the ten Antichristian Kings; And in the *dayes* of these Kings
 " shall the God of Heaven set up a Kingdom. What Kings are
 " these? These Kings are not the Four Monarchies, for the
 " Kingdom of God was not set up in the time of those Monarchies,
 " but in the fourth and last only; and here is spoken of Kings in
 " the plural Number; those Kings therefore, are the ten Antichri-
 " stian Kings, which are set forth by tentoes, where the work be-
 " gins, and the first stroke is struck; and are called the ten Horns in
 " another place; and in *Dan. 7.* Those ten Horns are interpreted
 " ten Kings, and in the time of those Kings the Stone is cut out,
 " they are the ten Antichristian Kings; and if so, the Stone cannot
 " be so early cut out, as the birth of Christ, for that was long before
 " the ten Antichristian Kings had being, or existence in the world;
 " therefore the Kingdom of the stone must be cut out later.

Answe: These Kings cannot be meant of any other than the Kings
 and Kingdoms, which the Kingdom of the Stone shall break in pieces,
 which are. v. 45. the Iron, the Brass, the Clay, the Silver, and the Gold,
 and not the toes only; and therefore must be meant of the four Mo-
 narchies, and not only of the ten Antichristian Kings. And in the
 days must be understood Synecdochically one of them, as when
Jephthah is said, *Judg. 12.* to be buried in the Cities of Gilead, that
 is, in one of them, *Jonah* was gon down into the sides of the Ship, *Jonah*

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1. 5. that is, one of the sides; and of which Mr. Mede in his answer to Mr. Hayn, hath given more instances, and proved it to be meant of the last of those Kings, which he determines to be the Roman, against Mr. Haynes holding it to be the Kings of Alexanders Successors, and that it must needs be referred to Christs incarnation, or preaching, which he shewes in his *exercitation* on Mark 1. 15. to have been by Christ himself signified, when he said, *the time is fulfilled*, that is, the time foretold, Dan. 2. 44. *And the Kingdom of God is at hand*, which the God of Heaven will set up. The plural Number notes not the ten Horns, for these Kings can be meant of no other than the four Monarchies, or Kings; which are mentioned in the plural Number, not because the Kingdom was set up in all their dayes, but in the dayes of the last, into which the power of the rest came, and by smiting of it they were all broken to pieces.

Secondly, Saith he, "Because Daniel doth not see the Stone to smite, until such time as he had a view and representation of the great Image in all the parts of it before him: He saw it all come forth and exist in its state, before the Stone smites; therefore I conclude that the cutting out of the Stone, was not until every part of it was come forth, and was in being in the world. But if so be we conceive the cutting out of the Stone to be as high as Christs coming; then was the Stone cut out long before the last part of the great Image (the Iron and the Clay) was in being; and if the Stone was cut out so long before, then did the Stone lye still, and not do its work for many hundred years, for the very first stroke the Stone strikes, is upon the feet of Iron and Clay, which it could not do before they were in being.

Ans^r: If the argument be good from the seeing together of all the parts of the Image to the coexistence of the things represented, then all the four Monarchies should exist together, because they were represented and viewed together, which is absurd. 'Tis true, the Stone was not cut out till all the Monarchies were in being, yet it was cut out afore every state of the last Monarchy was in being. The Stone is said to smite the Image in the feet, not because it began not to smite till the last state and period of the fourth-Monarchy: But because the former Monarchies were brought under the power of the fourth, and rested upon the fourth as the head and other parts of the body do upon the feet, and so by smiting it, the Whore is cast down. If this reason were good, Christs Kingdom should not begin till every part, or state of the fourth-Monarchy were

were existent, and then the Saints should not begin to smite till the existence of the last of the ten Kings, which is unknown to them, and then he could not conclude it must be the work of this generation.

Thirdly, saith he, "because *Daniels* smiting stone that he speaks of in the 2. ch. and his Ancient of daies sitting, that he speaks of in the 7. ch. they must of necessity be one and the same, they are contemporary, for they do one and the same work; the very work that is done by the one is done by the other. The stone smites the toes of the fourth Monarchy, and *Daniels* Ancient of daies sitting, casts down the Thrones, and Judges and destroys the fourth Beast: here's one and the same work, therefore they are one and the same time, the time of the cutting out of the stone, is the same with the time of the sitting of the Ancient of daies. Now if they are the same in time, the stone cannot be cut out so high as Christs first coming, for the Ancient of daies sitting it's clear it is not till the ending time of the fourth Monarchy; then comes the Ancient of daies and sits in judgment, and casts down and destroys the beast, and not before; therefore the cutting out of the stone cannot be the first time, but at the close of the fourth Monarchy.

Ans. The casting down of the Thrones is not the putting down of the Thrones of the ten Kings, but in allusion to the manner of settling or placing seats for the *Sanhedrin* to sit on, it is said the Thrones were set (as it is observed by Mr. Mede Comment. on Rev. 20.) and the Ancient of daies did sit, or v. 26. But the Judgment shall sit, which is the same with Rev. 20. 4. And I saw Thrones and they sat upon them, and judgment was given unto them. Now the time of the sitting Dan. 7. 9. is the time, when one like the Son of man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before him: And there was given him dominion and glory and a Kingdom, that all people, nations and languages should serve him, which to be referred to the time of Christs second coming when all rule and authority & power shall be put down, and every knee shall bow to him, is intimated by our Lord Christ himself allusively to this of Daniel expressing his second coming by the coming in a cloud, Luke 21. 24. in the clouds of Heaven Matth. 26. 64. If then the stone be not cut out till then, it will not be cut out till Christs second coming, and so no smiting work till then, which is absurd and contrary to this Authors own tenet. But neither is it true, that the Ancient of days sitting, and the stones smiting do one and the same work, if by the same

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same work be meant the same numerical action, the Agents being not the same, the sitting is of the Ancient of daies, who is not the same with the stone, but he that cuts out the stone, or the God that sets up the Kingdom: If it be meant of the *same work* that is the same event, fact or accomplishment, then there's no necessity, that they should be contemporary, that is in the same age, as the building of the Temple was the same work, yet not the time of laying the foundation and finishing it the same; the raising up the fourth Monarchy was the same work, yet not the several governments of it contemporary, and in like manner the demolishing of it is the same work, yet part of it to be done by Christ at his first coming and part at his second, and so the cutting out of the stone may be at his first coming and the sitting of the Ancient of daies at his second, and it's not necessary that the Fifth Monarchy should begin at the later end of the Fourth Monarchy, or the smiting work be the overturning the Thrones of the Kings to be performed by the Saints as chief instruments in the management thereof, nor doth it follow of necessity there must be such a king, as the civil and military power to be in the hands of the Saints, and that before the day of Christs appearance for the performance of that work, which is the thing he contends for, and endeavours to prove by these eight reasons. First, "Because the work of breaking the
"great Image is done by the stone cut out of the Mountain; it's
"not done by mountains considered as mountains, it's not done by
"Nations considered as Nations, Kingdoms considered as King-
"doms: for then it would be done by the Mountain; but it's done
"by a stone cut out of the mountain, by a people pickt out by
"God himself out of the Nations and Kingdoms of this world,
"formed and united together by God himself, which shall fall up-
"on the great Image and break it to pieces; it's these that do this
"work; and further it's cut out without hands, Dan. 2. 34. 45.
"that is without worldly powers, but more immediately by God
"without the hands of men. Its clear it shall be by the Saints as
"chief, principal and leading instruments, because they are called
"the stone in relation to the Lord Jesus Christ called a stone, of
"whose nature and image the Saints are partakers, not so the Na-
"tions between whom and Christ there's no agreement.

Ans^r. This reason proves not the Saints to be meant by the Stone, nor that they are to break the Image, but the contrary; For they are not cut out without hands, but are begotten by men in the ordinary way of generation, nor, if this Authors way should be meant of smiting the Image by civil or military power, should

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they

they break the Image without hands, but with hands: nor is there a word in the Text that shews the Saints to be meant by the Stone, much lesse the Saints of the later times of the fourth Monarchy or of this Nation, or that it excludes Kings, who may be Saints and Christs instruments to break the Image, for they may be Saints; and if not, instruments of Christ, as *Cyrus* was, to break the *Babylonian* Monarchy, and to restore the Jews, and therefore there is no consequence in this reasoning, which is out of figurative expressions to proper, though the thing be not interpreted so, but only imagined by this Arguer without any cogent reason: *It's done by a stone cut out of the mountain, therefore by a people pickt out by God out of the Nations*, for neither doth the Text expound mountain, by the Nations and Kingdoms of this world, nor by the Stone a people pickt out, but the stone may be meant of Christ personal, or his Kingdom, as the text explains it, and he be cut out, that is, formed without hands in his Mothers womb, as when *David* said, *he was curiously wrought in the lower parts of the earth*, *Psal. 139. 15.* and the Kingdom cut out of the Mountain, that is, set up among men without hands by the God of Heaven, by the preaching of the Gospel and by the power of his spirit, *Zeck. 4. 6.*

The 2. reason from, *Dan. 7. 21, 22, 25, 26, 27*, is the same with the 4. in the *Banner displayed*, and is fully answered before in this section.

The 3. reason is, "That Generation of men shall destroy the Kingdom of the Beast, in the time when his Kingdom is to be destroyed, that did bear witness against the Beast for Christ, all the time his Kingdom stood. This is grounded upon *Revel. 11.* Which tells us that the witnesses for 1260 dayes prophesied, in the end of this time they are kil'd by the Beast, they rise up again, and rising up they knock the Beast down, for immediately thereupon the tenth part of the City fell, and there was a great Earth-quake, & there were slain of men seven thousand, and great fear fell upon all the rest, and they gave glory to the God of Heaven, this is not done by worldly powers, but the witnesses, therefore they that have born witness against the Beast, shall give the deadly blow to the Beast.

Ans. If this reason were good, it should be done by the Saints, that have been, not by those that shall be, by them risen again, not to be born hereafter, by them that have born witness all the time the Beasts Kingdom stood, not by them, that only stand up near the time of the end, it shall be done by supernatural, or prophetic power, not by civil and military, which this author contends for.

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for. In a word, in all this there is nothing but uncertainty concerning these witnesses who they are, whether already existent, or future, the Beast meant, the time of their prophesying, and the event, and the manner and means of its accomplishing, and therefore this proof is *ignoti per ignotius*, of a thing unknown by that which is more unknown, which is vain.

Fourthly, saith he, "The Angel that enlightens the earth with the glory of the truth of the Lord, that is, that Angel, or instrument that shall ruin *Babylon*, *Rev.* 18.1. But the earth hath not been enlightened with the glory of God, by the generation of the world, but the world hath been enlightened by the generation of the faithful, that God hath revealed his truth to, and this Angel that enlighteneth the earth with the glory of God, gives the deadly blow unto the Beast, there where light comes forth, God will carry on the work by those hands.

Ans^r. The Angel is *another Angel*, therefore not the generation of the faithful, *coming down from Heaven*, therefore not a man, having great power, therefore not using humane Weapons, enlightens the earth with his glory, it is not said, with the truth or glory of God, nor enlightening men by revealing Gods truth to them, nor that he gives the deadly blow to the Beast, but only that he *cried mightily with a strong voice, saying, Babylon is fallen*, therefore this proves not, that a company of private Saints in the ending time of the Fourth-Monarchy shall destroy it by a military, or civil power, yea if *where light comes forth, God will carry on the work by those hands*, all the preachers of the truth shall be instrumental to the ruin of *Babylon*, and that by preaching, not a company of private Saints by fighting.

The fifth reason from *Revel.* 18. 6. is fully answered before, *sect.* 9.

The 6. is, "The work of God against *Rome*, shall be so managed as there may be singing of *Hallelujahs* in the Churches, for the carrying it on: this is clear from *Revel.* 19. 1. But now if this should be done only by the clattering of a company of Nations falling upon the Beast, and ruining him, what singing would there be in the Churches for this? What would there be more in this, then in the work of *Cyrus* destroying *Babylon*, or in *Alexanders* destroying the *Medes* and *Persians* Monarchy, or in the *Romans* destroying the *Grecians* Monarchy? For that was a part of Gods decree, as well as this, what should the people therefore now sing *Hallelujahs* more for, more than in those times? But because of the difference of the instruments, things done in a more holy sanctified

“ way to a more pure end ; and there shall be more of the Image
 “ of God appear upon those that shall do this work now, and there-
 “ fore they shall sing *Hallelujabs* ; otherwise, the work did not go be-
 “ yond the work that had been done before.

Ans. When the work of destroying *Babylon* was done by *Cyrus*, there was singing of *Hallelujabs*, as was foretold, *Jerem.* 51. 1. and that because it was *the work of God*, who ever were the instruments. And indeed that is the reason expressly given, *Revel.* 19. 1, 2. not this, which is here imagined contrary to the express text, *Revel.* 17. 16, 17. yea it is more joyous to the Saints, and more redounds to Gods glory, that he ruins *Babylon*, by those that did support her, as that by death, procured by Satan, God destroyed him that had the power of death. And this was Gods way in destroying the former Monarchies, and therefore is more likely to be his way in destroying this, not a work by other meanes then the former, though exceeding, or going beyond it in the conspicuity of it, and consequents of it, and therefore occasioning more praise to God, and not for the holiness of the instruments, which the text mentions not.

Seventhly, saith he, “ The Kingdom of the stone, when it comes
 “ to smite *Rome*, then shall be in it a resemblance (as it were) of
 “ the reign of Christ and the glory of the Kingdom of the Moun-
 “ tain, therefore it is said in v. 6. For the Lord God omnipotent
 “ reigneth, which could not be said if the work were done by a
 “ company of carnal Nations; and yet this is before the end, before
 “ Christs coming: for after this appearance, we have the Bride
 “ making her self ready, and the Kings of the earth come together
 “ to destroy the Bride preparing for her Husband, and then you have
 “ Christ coming forth in his fury, destroying his enemies and re-
 “ scuing his Bride: But before that day there shall be such a glorious
 “ appearance in the world, and such power in the hands of the
 “ people of God, that it shall be said when men look upon it, The
 “ Lord God omnipotent reigneth, the Lord Jesus Christ, who is
 “ King of the world, and King of Saints reigneth; therefore it shall
 “ be done by Saints as leading instruments.

Ans. Such an acclamation is usual upon any glorious work of God, as *Exod.* 15. 18. and in the *Psalms* often, and therefore it is but a vain conceit, as if that speech could not be used unlesse the Saints were leading instruments. In this book of the *Revelation* we have acclamations where no act is expressed of the Saints, as *Rev.* 4. 8, 9, 11. and 5. 9, 10, 12, 13. and 7. 12. and 11. 15, 17. and 12, 10. and 15. 3, 4. and 16. 5, 7. 'Tis granted that before Christs coming upon

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upon the ruin of *Babylon* there will be occasion of the acclamation *Rev. 19. 6.* but not because private Saints shall destroy *Babylon* by their smiting work, but because Gods power and might is thereby manifested, and the dominion of God will be thereby promoted.

Eighthly, saith he, "Look through the old and new Testament, "where ever we have a description of the persons that shall do the "glorious work of God at the last day, and you shall ever find them "described and characterized as Saints, as *Zech. 9. 13.* against thy "Sons O *Greece*, that is, against the Turkish power. *Obad. 18. 21.* "when all his enemies are brought down, and become his foot- "stool, then shall he come forth, and take the Kingdom, and the "Kingdom shall be the Lords; sit thou at my right hand until I "make thine enemies thy footstool: then the Lord shall send the "rod of thy strength out of *Zion*, rule thou in the midst of thine "enemies, there's the coming forth of Christ, when his enemies by "his Saints are made his foot-stool. *Micah. 4. 11, 12.* Thou shalt "beat in pieces many people. *Jacob* is his battle ax, *Jer. 51. 20.* *Rev. 15. 2, 6.* *Rev. 14. 1, 2, 3, 4, 5.*

Ans. *Psal. 110. 1, 2.* it is not said, by the Saints Christs enemies are made his foot-stool, nor *Jer. 51. 20.* is meant of *Jacob*, but of *Cyrus*, or the King of *Babylon*, as Mr. Gataker in his Annot. *Zech. 9. 13.* *Obad. 18. 21.* *Micah. 4. 11, 12.* if meant of a time to come, is to be verified of the Jews and not of Gentile Saints, *Rev. 14. 1, 2, 3, 4, 5.* if the same with *Revel. 7. 4.* is meant also of the Jews, if of others, neither there, nor *Rev. 15. 2.* is any act ascribed to them, but acclamation to God for his work: why the seven Angels *Rev. 15. 7.* should be any other than holy spirits I see no reason, and therefore this reason is impertinent, and none of them prove, that which he undertook.

To the objection from *Rev. 17. 16.* that the horns shall do it, he answers, the meaning is this, that the ten horns as conquered to the Lamb, and the power of them being gotten into the power of the Lamb, so shall the horns be turned against the Whore, which we cannot see at present. I reply, this is enough to prove that they be not Saints as Saints that shall burn the Whores flesh with fire, that Saints shall not do it without Kings, and therefore are not to attempt it without them, much less to destroy them, that they are rather to serve them, and to acknowledge what they have done, and may see, though they see not all done they would have done. If for present they see not the horns ruled by the Lamb (the seeing of which only prejudice hinders) neither do we see such Saintship in the Quinto-Monarchians

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Monarchians as by their own rules should qualify them for the smiting work, or setting up Christs Kingdom, but rather such a spirit as tends to ruine it.

To the objection from *John* 18. 36. he saith, *my Kingdom is not of this world, that is, of this Monarchy, all the world being put for the Roman Monarchy, Luke* 2. 1. whereto I reply, Christ saith *his Kingdom is not of this world in opposition to from above*, as is manifest from *John* 8. 23. and the phrase *not from hence*, and his proof *from his servants not fighting for his rescue*, which is sufficient to shew that his Kingdom should not be from his Servants, nor by fighting, nor is the particle *now* used to intimate that either his Kingdom should be from hence, or his servants fight, but only is used to declare his present state without intimation of any thing concerning the future, as *John* 9. 41, &c.

He then adds something about the *signs of the nearness of the Kingdom*, and omitting the computation of the time from the numbers left us in Scripture (which I have considered before sect. 13.) there are ten signs set down of the nearness of it taken from accidents and observations of men favourers of his opinion and opponents of it, with his judgment concerning them, and their signification, none of which, but may happen, and have happened concerning other things, which have failed, and been found mistakes in the conclusion; and being not certain evidences, or prognosticks as miracles, prophesying and such like signs, I therefore let them pass as things either false, and perhaps unrighteous censures, or uncertain, and unfit for mine or any mans examination or judgment but Gods only, and contenting my self to have demonstrated that the holy Scriptures yield them no warrant to separate from or engage against the civil powers set over them, I shall commend this work to the Lord for his blessing, praying God to teach those who have been or are led away with the *Quinto-Monarchians* opinion, to prove all things, and to hold fast that which is good, *1 Tbes.* 5. 21.

FINIS.

Errata.

Pag. 7. l. 39. r. *and God's*, p. 17. l. 2. d. *to*, p. 19. l. 4. r. *Judge*, p. 25. l. 7. r. *to determin*, p. 27. l. 3. r. *Da*, p. 45. l. 13. r. *then*, p. 46. l. 7. r. *our*, p. 51. l. 39. r. *hear*, p. 57. l. 25. r. *it is*, p. 60. l. 28. d. *time*, p. 65. l. 2. r. *and agreement*, l. 32. r. *danger*, p. 84. l. 22. r. *oppose*, p. 90. l. 10. r. *an*, l. 41. r. *spiritual*, p. 94. l. 6. r. *reins*, p. 111. l. 10. r. *there's*, p. 102. l. 4. these words are to be inserted, *who oppose the Beast, if the Beast be the Pope and Papacy. The next Psal.* 2. 1, 2, 3. cannot be meant of the Protestant Princes or Prelates, p. 111. l. 40. r. *whole*.